



1795
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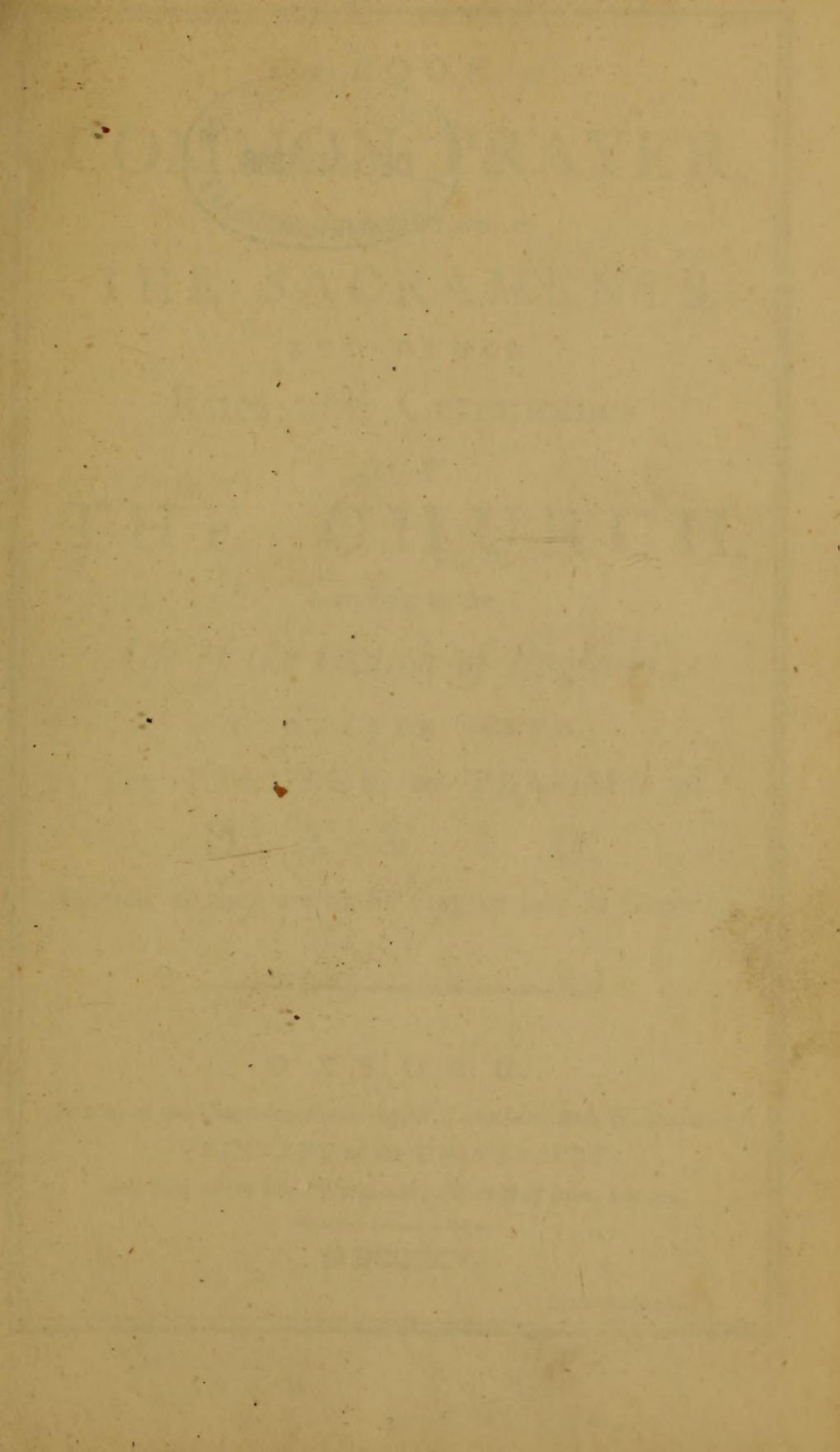
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The BOOK of
COMMON PRAYER,
And Administration of
THE SACRAMENTS,
AND OTHER
Rites and Ceremonies
OF
THE CHURCH,
According to the
Use of the Church of England:
TOGETHER WITH
The PSALTER or PSALMS of
DAVID,
Pointed as they are to be sung or said in Churches.

OXFORD:

Printed at the Clarendon Press, by W. JACKSON and W. DAWSON,
PRINTERS to the UNIVERSITY:
And Sold at the Bible Warehouse, Paternoster Row, London.

M DCC XCV.

[CUM PRIVILEGIO.]

An Act for the Uniformity of Common Prayer.

and Persons inhabiting within this Realm, or any other the Queen's Majesty's Dominions, shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to resort to their Parish Church or Chapel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer, and such Service of God shall be used in such time of let, upon every Sunday, and other days ordained and used to be kept as Holidays, and then and there to abide orderly and soberly, during the time of Common Prayer, Preaching, or other Service of God there to be used, and ministered; upon pain of Punishment by the Censures of the Church, and also upon pain that every Person so offending, shall forfeit for every such Offence, twelve Pence, to be levied by the Church-wardens of the Parish where such Offence shall be done, to the use of the Poor of the same Parish, of the Goods, Lands and Tenements of such Offender, by way of dretts.

And for the due execution hereof, the Queen's most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, do in God's name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Dioceses and charges, as they will answer before God, for such evils and plagues wherewith Almighty God may justly punish his people for neglecting this good and wholesome law. And for their Authority in this behalf, be it further Enacted by the Authority aforesaid, That all and singular the said Archbishops, Bishops, and other their Officers exercising Ecclesiastical jurisdiction, as well in places exempt as not exempt, within their Dioceses, shall have full Power and Authority by this Act, to reform, correct and punish by Censures of the Church, all and singular Persons, which shall offend within any of their jurisdictions, or Dioceses, after the said Feast of the Nativity of St. John Baptist next coming, against this Act and Statute; any other Law, Statute, Privilege, Liberty or Provision, heretofore made, had or suffered to the contrary notwithstanding.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justice of Assize, shall have full Power and Authority in every of their open and general Sessions, to enquire, hear and determine all and all manner of Offences that shall be committed or done contrary to any Article contained in this present Act within the limits of the Commission to them directed, and to make Proces for the execution of the same as they may do against any Person being indicted before them of Treasons, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop, shall or may at all time and times, at his liberty and pleasure, join and associate himself by virtue of this Act, to the said Justices of Oyer and Determiner, or to the said Justice of Assize, at every of the said open and general Sessions to be holden in any place within his Diocese, for and to the enquiry, hearing and determining of the Offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Services, shall, at the Costs and Charges of the Parishioners of every Parish and Cathedral Church, be attained and gotten before the said Feast of the Nativity of St. John Baptist next following: and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of St. John Baptist, shall within three Weeks next after the said Books so attained and gotten, use the said Service, and put the same in use according to this Act.

And be it further Enacted by the Authority aforesaid,

said, That no Person or Persons shall be at any time hereafter impeached or otherwise molested of, or for any the Offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending, be thereof indicted at the next general Sessions, to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any Offence committed or done contrary to the tenor of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third Offence above mentioned, shall be tried by their Peers.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of London, and all other Mayors, Bailiffs, and all other Head-Officers of all and singular Cities, Boroughs and Towns Corporate within this Realm, Wales, and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full Power and Authority by virtue of this Act, to enquire, hear and determine the Offences abovesaid, and every of them yearly, within fifteen days after the Feast of Easter and St. Michael the Archangel, in like manner and form as Justices of Assize and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops, and Bishops, and every of their Chancellors, Commissioners, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical Jurisdiction, shall have full Power and Authority, by virtue of this Act, as well to enquire in their Visitation, Synods, and elsewhere within their Jurisdiction, at any other time and place, to take Accusations and Informations of all and every the things above mentioned, done, committed, or perpetrated, within the limits of their Jurisdictions and Authority, and to punish the same by Admonition, Excommunication, Sequestration, or Deprivation, and other Censures and Proces, in like form, as heretofore hath been used in like Cases by the Queen's Ecclesiastical Laws.

Provided always, and be it Enacted, That whatsoever Persons offending in the Premises, shall for their offences, fit receive Punishment of the Ordinary, having a Testimonial thereof under the said Ordinary's Seal, shall not for the same Offence escape him convicted before the Justices: And likewise receiving for the said Offence, Punishment first by the Justices, shall not for the same Offence escape him receiving punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That such Ornaments of the Church and of the Ministers thereof shall be retained, and be used, as was in this Church of England, by Authority of Parliament, in the second Year of the Reign of King Edward the Sixth, until other order shall be therein taken by the Authority of the Queen's Majesty, with the Advice of her Commissioners appointed and authorized under the Great Seal of England for Causes Ecclesiastical, or of the Metropolitan of this Realm. And also, that if there shall happen any Contempt or Irreverence to be used in the Ceremonies or Rites of the Church, by the misusing of the Orders appointed in this Book, the Queen's Majesty may, by the like advice of the said Commissioners or Metropolitan, ordain and publish such further Ceremonies or Rites as may be most for the advancement of God's Glory, the edifying of his Church, and the due reverence of Christ's holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes and Ordinances, whereby any other Service, Administration of Sacraments, or Common Prayer, is limited, established, or set forth to be used within this Realm, or any other the Queen's Dominions or Countries, shall from henceforth be utterly void and of none effect.

An Act for the Uniformity of Publick Prayers, and Administration of Sacraments and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of England.

XIV.

WHEREAS in the first Year of the late Queen Elizabeth, there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies of the Church of England (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reve-

rend Bishops and Clergy, set forth in one Book, intituled, *The Book of Common Prayer and Administration of Sacraments, and other Rites and Ceremonies of the Church of England*, and enjoined to be used by Act of Parliament, holden in the said first Year of the said late Queen, intituled, *An Act for the*

An Act for the Uniformity of Publick Prayers.

the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments, very comfortable to all good people desirous to live in Christian Conversation, and most profitable to the Estate of this Realm, upon which the Mercy, Favour and Blessing of Almighty God is in no wise so readily and plentifully poured as by Common Prayers, due using of the Sacraments, and often preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding, a great number of People in divers parts of this Realm, following their own sensuality, and living without knowledge and due fear of God, do wilfully and schismatically abstain and refuse to come to their Parish Churches, and other publick places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays, and other days ordained and appointed to be kept and observed as Holy-days: And whereas by the great and scandalous neglect of Ministers in using the said Order or Liturgy to set forth and enjoined, aforesaid, great mischiefs and inconveniences, during the time of the late unhappy troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of England, and to the hazard of many Souls: For prevention whereof in time to come for settling the peace of the Church, and for alleviating the present distempers which the indisposition of the time hath contracted. The King's Majesty (according to his Declaration of the five and twentieth of October, One thousand six hundred and sixty) granted his Commission under the Great Seal of England, to several Bishops, and other Divines, to review the Book of Common Prayer, and to prepare such Alterations and Additions as they thought fit to offer: And afterwards the Convocations of both the Provinces of Canterbury and York, being by his Majesty called and assembled, (and now sitting) His Majesty hath been pleased to authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and Manner of the Making, and Consecrating of Bishops, Priests and Deacons: And that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; and should exhibit and present the same to his Majesty in writing, for his further allowance or confirmation: Since which time, upon full and mature deliberation, they the said Presidents, Bishops and Clergy of both Provinces, have accordingly revised the said Books, and have made some Alterations which they think fit to be inserted to the same; and some additional Prayers to the said Book of Common Prayer, to be used upon proper and emergent occasions: and have exhibited and presented the same unto His Majesty in writing, in one Book, intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England: together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons*: All which His Majesty having duly considered, hath fully approved and allowed the same, and recommended to this present Parliament, that the said Books of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests and Deacons, with the Alterations and Additions, which have been so made and presented to His Majesty by the said Convocations, be the Book, which shall be appointed to be used by all that officiate in all Cathedral and Collegiate Churches and Chapels, and in all Chapels of Colleges and Halls in both the Universities, and the Colleges of *Eaton* and *Winchester*, and in all Parish Churches and Chapels, within the Kingdom of England, Dominion of Wales, and Town of *Berwick upon Tweed*, and by all that Make or Conferate Bishops, Priests or Deacons, in any of the said places, under such Sanctions and Penalties as the Houses of Parliament shall think fit: Now in regard that nothing conduceth more to the settling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an universal agreement in the publick Worship of Almighty God; and to the intent that every person within this Realm may

certainly know the rule, to which he is to conform in Publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of England, and the manner how, and by whom Bishops, Priests, and Deacons are, and ought to be made, Ordained, and Consecrated:

Be it Enacted by the King's Most Excellent Majesty, by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same: That all and singular Ministers, in any Cathedral, Collegiate or Parish Church or Chapel, or other place of Publick Worship within this Realm of England, Dominion of Wales, and Town of Berwick upon Tweed, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick and Common Prayer, in such Order and form as is mentioned in the said Book annexed and joined to this present Act, and intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England: together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons*: And that the Morning and Evening Prayers therein contained, shall upon every Lord's day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate, in every Church, Chapel, or other place of Publick Worship within this Realm of England, and places aforesaid.

And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected: Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath, and enjoyeth any Ecclesiastical Benefice or Promotion, within this Realm of England, or places aforesaid, shall in the Church, Chapel or place of Publick Worship belonging to the said Benefice or Promotion, upon some Lord's Day before the Feast of Saint Bartholomew, which shall be in the Year of our Lord God One thousand six hundred sixty and two, openly and publicly, before the Congregation there assembled, declare his unfeigned assent and consent to the use of all things in the said Book contained and prescribed, in these words and no other.

I A.B. Do hereby declare my unfeigned assent and consent to all and every thing contained and prescribed in and by the Book intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons*.

And that all and every such Person, who shall (without some lawful impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such impediment) within one month after such impediment removed, shall, *in falso*, be deprived of all his Spiritual Promotions: And that from thenceforth it shall be lawful to and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights and Titles, to prevent or collate to the same as though the person or persons so offending or neglecting were dead.

And be it further Enacted by the Authority aforesaid, That every Person who shall hereafter be presented or called, or put into any Ecclesiastical Benefice or Promotion, within this Realm of England, and places aforesaid, shall in the Church, Chapel or place of publick Worship, belonging to the said Benefice or Promotion, within two months next after that he shall be in an actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lord's day openly, publicly and solemnly read the Morning and Evening Prayers, appointed to be read by and according to the said Book of Common Prayer, at the times thereby appointed, and after such reading

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reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent to the use of all things therein contained and prescribed, according to the form before appointed: And that all and every such Person, who shall (without some lawful impediment, to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, (or in case of such impediment, within one month after such impediment removed) shall, *ipso facto*, be deprived of all his said Ecclesiastical Benefices and Promotions: And that from thenceforth it shall and may be lawful to, and for all Patrons and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them, according to their respective Rights and Titles, to present or collate to the same, as though the person or persons, so offending or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with Cure, doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawful impediment to be allowed by the Ordinary of the place) shall once (at the least) in every month, openly and publicly read the Common Prayers and Service, in and by the said Book prescribed; and (if there be occasion) administer each of the Sacraments, and other Rites of the Church, in the Parish Church or Chapel of or belonging to the said Parsonage, Vicarage, or Benefice, in such Order, Manner, and Form, as in and by the said Book is appointed, upon pain to forfeit the sum of five pounds to the use of the Poor of the Parish for every offence, upon conviction by confession, or proof of two credible witnesses upon Oath, before two Justices of the Peace of the County, City, or Town Corporate where the Offence shall be committed (which Oath the said Justices are hereby empowered to administer) and in default of payment within ten days, to be levied by distress and sale of the goods and chattles of the offender, by the Warrant of the said Justices, by the Churchwardens or Overseers of the Poor of the said Parish, rendering the surplusage to the party.

And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of or in any College, Hall, House of Learning, or Hospital, and every public Professor and Reader in either of the Universities, and in every College elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other Person in holy Orders, and every School-master keeping any public or private School, and every person instructing or teaching any Youth in any House or private Family, as a Tutor or School-master, who upon the first day of May, which shall be in the Year of our Lord God One thousand six hundred sixty two, or at any time thereafter shall be incumbent, or have possession of any Deany, Canony, Prebend, Mastership, Headship, Fellowship, Professor's place, or Reader's place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curate's place, Lecture or School; or shall instruct or teach any Youth, as Tutor or School master, shall before the Feast day of Saint Bartholomew, which shall be in the Year of our Lord One thousand six hundred sixty two, or at or before his, or their respective admission, to be Incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgment following, *scilicet*.

IA. B. Do declare. That it is not lawful upon any pretence whatsoever to take arms against the King; and that I do abhor that traitorous Pollution of taking Arms by his Authority against his Person, or against those that are commissioned by him; and that I will confirm to the Liturgy of the Church of England, as it is now by Law established. And I do declare, that I do hold these lies no oblivion upon me, or on any other Person, from the Oath commonly called, *The Solemn League and Covenant*, to endeavour any change, or alteration of Government either in Church or State; and that the same was in itself an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

Which said Declaration and Acknowledgment shall be subscribed by every of the said Masters, and other Heads, Fellows, Chaplains, and Tutors of or in

any College, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice Chancellor of the respective Universities, for the time being, or his Deputy: And the said Declaration or Acknowledgment shall be subscribed before the respective Archbishop, Bishop, or Ordinary of the Diocese, by every other person, thereby enjoined to subscribe the same; upon pain, that all and every of the persons aforesaid failing in such subscription, shall lose and forfeit such respective Deany, Canony, Prebend, Mastership, Headship, Fellowship, Professor's place, Reader's place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curate's place, Lecture and School, and shall be utterly disabled, and, *ipso facto*, deprived of the same: And that every such respective Deany, Canony, Prebend, Mastership, Headship, Fellowship, Professor's place, Reader's place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curate's place, Lecture and School, shall be void, as if such person so failing were naturally dead.

And if any School-master, or other person, instructing or teaching Youth in any private House or Family, as a Tutor or School master, shall instruct or teach any Youth, as a Tutor or School master, before Licence obtained from his respective Archbishop, Bishop, or Ordinary of the Diocese according to the Laws and Statutes of this Realm, (for which he shall pay twelve-pence only) and before such subscription and acknowledgment made, as aforesaid. Then every such School master, and other, instructing and teaching as aforesaid, shall for the first offence suffer three Months imprisonment without Bail or Mainprise; and for every second, and other such offence, shall suffer three Months Imprisonment without Bail or Mainprise, and also forfeit to his Majesty the sum of five pounds.

And after such Subscription made, every such Parson, Vicar, Curate and Lecturer, shall procure a Certificate under the Hand and Seal of the respective Archbishop, Bishop, or Ordinary of the Diocese (who are hereby enjoined and required upon demand to make and deliver the same; and shall publicly and openly read the same, together with the Declaration or Acknowledgment aforesaid, upon some Lord's Day within these Months then next following, in his Parish Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person failing therein, shall lose such Parsonage, Vicarage, or Benefice, Curate's place, or Lecturer's place respectively, and shall be utterly disabled, and, *ipso facto*, deprived of the same, and that the said Parsonage, Vicarage, or Benefice, Curate's place, or Lecturer's place, shall be void, as if he was naturally dead.

Provided always, that from and after the twenty-fifth Day of March, which shall be in the Year of our Lord God One thousand six hundred eighty-two, there shall be omitted in the said Declaration or Acknowledgment so to be subscribed and read these words following, *scilicet*,

AND I do declare, That I do hold there lies no Obligation upon me, or on any other person, from the Oath commonly called, *The Solemn League and Covenant*, to endeavour any change or alteration of Government either in Church or State; and that the same was in itself an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

So as none of the persons aforesaid, shall from thenceforth be at all obliged to subscribe or read that part of the said Declaration or acknowledgment.

Provided always, and be it Enacted, That from and after the Feast of St. Bartholomew, which shall be in the Year of our Lord One thousand six hundred sixty two, no Person, who now is Incumbent, and in possession of any Parsonage, Vicarage or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the said Feast-day of St. Bartholomew, be ordained Priest or Deacon, according to the Form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within this kingdom of England, or the Dominion of Wales, or Town of Berwick upon Tweed; but shall be utterly disabled, and, *ipso facto*, deprived of the same; and all his Ecclesiastical Promotions shall be void, as if he was naturally dead.

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And be it further Enacted by the Authority aforesaid, That no Person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to consecrate and administer the holy Sacrament of the Lord's Supper, Before such time as he shall be ordained Priest, according to the form and manner in and by the said Book prescribed unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every Offence the sum of one hundred pounds; one moiety thereof to the King's Majesty, the other moiety thereof to be equally divided between the Poor of the Parish where the Offence shall be committed, and such Person or Persons as shall sue for the same by Action of Debt, Bill, Plaintiff or Information, in any of his Majesty's Courts of Record, wherein no Esquire, Protection, or Wager of Law shall be allowed, and to be disabled from taking or being admitted into the Order of Priest, by the space of one whole Year then next following.

Provided, That the Penalties in this Act shall not extend to the Foreigners or Aliens of the Foreign Reformed Churches allowed, or to be allowed by the King's Majesty, his Heirs and Successors in England.

Provided always, That no Title to confer, or present by Lapfe, shall accrue by any avoidance or deprivation, *ipso facto*, by Virtue of this Statute, but after six months after notice of such avoidance or deprivation given by the Ordinary to the Patron, or such Sentence of deprivation openly and publickly read in the Parish Church of the Benefice, Parsonage or Vicarage becoming void, or whereof the Incumbent shall be deprived by virtue of this Act.

And be it further Enacted by the Authority aforesaid, That no Form or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies, shall be openly used in any Church, Chapel, or other publick Place of, or in any College or Hall in either of the Universities, the Colleges of Westminster, Winchester, or Eaton, or any of them, other than what is prescribed, and appointed to be used in and by the said Book; and that the present Governor, or Head of every College and Hall in the said Universities, and of the said Colleges of Westminster, Winchester, and Eaton, within one month after the Feast of St. Bartholomew, which shall be in the year of our Lord One thousand four hundred sixty and two; and every Governor or Head of any of the said Colleges or Halls, hereafter to be elected or appointed, within one Month next after his Election or Collation, and Admission into the same Government or Headship, shall openly and publickly in the Church, Chapel, or other publick Place of the same College or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, subscribe unto the Nine and thirty Articles of Religion mentioned in the Statute made in the thirteenth Year of the Reign of the late Queen Elizabeth, and unto the said Book, and declare his unsiegnd Assent and Consent unto, and the Approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms and Orders in the said Book prescribed and contained, according to the Form aforesaid; and that all such Governors, or Heads of the said Colleges and Halls, or any of them, as are, or shall be in holy Orders shall once at least in every quarter of the year (not having a lawful impediment) openly and publickly read the Morning Prayer, and Service in and by the said Book appointed to be read in the Church, Chapel, or other publick Place of the same College or Hall: upon pain to lose, and be suspended of and from all the Benefits and Profits belonging to the same Government or Headship, by the space of six Months by the Visitor or Visitors of the same College or Hall: and if any Governor or Head of any College or Hall, suspended for not subscribing unto the said Articles and Book, or for not reading of the Morning Prayer and Service, as aforesaid, shall not at, or before the End of Six Months next after such suspension, subscribe unto the said Articles and Book, and declare his Consent thereto, as aforesaid, or read the Morning Prayer and Service, as aforesaid, then such Government or Headship shall be, *ipso facto*, void.

Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said

Book, in the Chapels or other publick Places of the respective Colleges and Halls in both the Universities, and in the Colleges of Westminster, Winchester, and Eaton, and in the Convocations of the Clergies of either Province, in Latin, any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, That no Person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to preach as a Lecturer, or to preach, or read any Sermon or Lecture in any Chu ch, Chapel, or other Place of publick Worship within this Realm of England, or the Dominion of Wales, and Town of Berwick upon Tweed, unless he be first approved, and thereunto licensed by the Archbishop of the Province, or Bishop of the Diocese, or (in case the See be void) by the Guardian of the Spiritualities, under his Seal; and shall in the presence of the same Archbishop, or Bishop, or Guardian, read the Nine and thirty Articles of Religion mentioned in the Statute of the Thirteenth Year of the late Queen Elizabeth, with Declaration of his unsiegnd Assent to the same; and that every person and persons, who now is, or hereafter shall be licensed, ashened, appointed, or received as a Lecturer, to preach upon any Day of the Week, in any Church, Chapel, or Place of publick Worship within this Realm of England, or Places aforesaid, the first time he preacheith (before his Sermon) shall openly, publickly, and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, and then and there publickly and openly declare his Assent unto, and Approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed according to the Form be'ore appointed in this Act; and also shall upon the first Lecture-day of every Month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for the said Lecture or Sermon, before his said Lecture or Sermon, openly, publickly and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be preached, and after such Reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unsiegnd Assent and Consent unto, and Approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form aforesaid; and that all and every such Person or Persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to preach the said, or any other Lecture or Sermon in the said or any other Church, Chapel or Place of publick Worship, until such time as he and they shall openly, publickly and solemnly read the Common Prayers and Service appointed by the said Book, and confirm in all points of the things therein appointed and prescribed, according to the purport, true intent, and meaning of this Act.

Provided always, That if the said Sermon or Lecture be to be preached or read in any Cathedral or Collegiate Church or Chapel, it shall be sufficient for the said Lecturer, openly at the time aforesaid, to declare his Assent and Consent to all things contained in the said Book, according to the Form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any Person, who is by this Act disabled to preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, preach any Sermon or Lecture, that then for every such offence, the Person and Persons so offending shall suffer three Monthis impsonment in the Common Gaol without Bail or Mainprise: and that any two Justices of the Peace of any County of this Kingdom and Places aforesaid, and the Mayor or other chief Magistrate of any City or Town-Corporate within the same, upon Certificate from the Ordinary of the place made to him or them of the Offence committed, shall and are hereby required to commit the person or persons so offending, to the Gaol of the same County, City, or Town-Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times when any Sermon or Lecture is to be preached, the Common Prayer and Service in and by the said Book appointed to be read for that time of the day, shall be openly, publickly and solemnly read by some Priest or Deacon in the Church, Chapel, or Place of publick

duties in this weighty Affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible in such variety of apprehensions, humours and interests, as are in the world, to please all; nor can expect that men of factions, peevish, and perverse spirits should be satisfied with any

thing that can be done in this kind by any other than themselves; Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be well accepted and approved by all sober peaceable, and truly conscientious Sons of the Church of England.

Concerning the Service of the Church.

THIER was never any thing by the wit of man so well devised, or so sure established, which in continuall of time hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof, if any man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, for the greatest part thereof should be read over once every year, intencing thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading, and meditation in God's word) be more up to Godliness themselves, and be more able to exhort others by wholesome Doctrine, and to confute them that were adversaries to the Truth; and further, that the people by daily hearing of the holy scripture read in the Church might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent Order of the ancient Fathers hath been so altered, broken and neglected by planting in uncertain Stories, and Legends, with multitude of Responses, Verses, vain Repetitions, Commemorations and Synodals, that commonly when any Book of the Bible was begun, after three or four Chapters we're read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the book of *Genesis* in *Septuaginta*; but they were only begun, and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of England these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven Portions, whereof every one was called a *Nodus*: Now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the *Pie*, and the manifold changings of the Service, was the cause, that to turn the Book only so hard and intricate a matter, that many times there was more busines to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is forth such an Order, whereby the same shall be rectified. And for a reading in this matter, here is given out a Calendar for that purpose, which is plain and easie to be understood; wherein (so much as may be) the reading of holy Scripture is set forth, that all things shall be done in order, without

breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity, there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easie to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scripture, or that which is agreeable to the same; and that in such a Language and Order as is most easy and plain for the understanding both of the Readers and Hearers. It is also more commodious, both for the shortness therof, and for the plainness of the Order, and for that the Rules be few and easie.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm, some following *Salisbury Use*, some *Hereford Use*, and some the *Use of Bangor*, some of York, some of *Lincoln*; now from henceforth all the whole Realm shall have but one use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to apprise all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this Book; the parties that do doubt, or diversly take any thing, shall always resort to the Bishop of the Diocese, who by his Discretion shall take Order for the quieting and appeasing of the same: so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution to the Archibishop.

THOUGH it be appointed, That all things shall be read and sung in the Church in the English Tongue, to the end that the congregation may be thereby edified: yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language they themselves do understand.

"And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

"And the Curate that ministereth in every Parish Church or Chapel being at home, and not being otherwise reasonably hindered, shall lay the same in the Parish Church or Chapel where he ministereth, and shall cause a bell to be tolled the unto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

Of Ceremonies, Why some be abolished, and some retained.

CE such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some of the first were of godly intent and purposed devised, and yet at length turned to vanity and superstition: Some entered into the Church by indirecte Devotion, and such zeal as was without knowledge, and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cast away, and clean rejected. Other there be, which although they have been devised by man, yet

it is thought good to retain them still, as well for a decent Order in the Church, (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostles teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common Order and Discipline, is no small offence before God. Let all things be done among you, faith, St. Paul, in a seemly and due Order: The appointment of which order pertaineth not to private men; therefore no man ought to take in hand,

The Order how the rest of the Holy Scripture is appointed to be read.

nor presume to appoint or alter any publick or common Order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are to diverse, that some think it a great matter of Conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs: and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please, and satisfy either of these parties, as how to please God, and profit them both. And yet let any man shoulde be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof St. Augustine in his time complained, That they were grown to such a number, that the estate of Christian people wa- in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burden shoulde be taken away, as time would serve quietly to do it. But what would Saint Augustine have said, if it he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gofpel is not a Ceremonial law (as much of Moses' law was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those Ceremonies, which do serve to a decent Order and godly Discipline, and such as he aot to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned,

and partly by the unsatiable avarice of such as sought more their own lucre, than the Glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those Persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they thinke much, that any of the old remain, and would rather have all devied anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they can't reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their Antiquity, if they will declare themselves to be more studious of Unity and Concord, than of Innovation and New-sanglements, which (as much as may be with true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and old burden men's Consciences without any cause; so the other that remain, are retained for a Discipline and Order, which (upon just Causes) may be altered and changed, and therefore are not to be esteemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as others have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only: For we think it convenient, that every Country shoulde use such Ceremonies as they shall think best to the setting forth of God's Honour and Glory, and to the reducing of the people to a most perfect and godly living, without Error or Superstition: and that they shoulde put away other things, which from time to time they perceive to be most abused, as in men's Ordinances it often chanceth diversely in divers Countries.

The Order how the Psalter is appointed to be read.

THE Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the twenty-eighth or twenty-ninth day of the Month.

And whereas January, March, May, July, August, October, and December, have One and thirty days apiece; It is Orderrd, that the same Psalms shall be read the last Day of the said Months, which were read the day before: So that the Psalter may begin again the first day of the next month ensuing.

And whereas the 119th Psalm is divided into 22 Portions, and is over-long to be read at one

time: It is so ordered, that at one time shall not be read above four or five of the said Portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth.

The Order how the rest of Holy Scripture is appointed to be read.

THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read over every year once, as in the Calendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalypse, out of which there are only certain Proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the Month in the Calendar following, and there ye shall find the Chapters

that shall be read for the Lessons both at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank left in the Column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

And note, That whensoever Proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also, That the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.

Proper LESSONS to be read at Morning and Evening Prayer,
on the *Sundays* throughout the year.

Sundays of Advent.	¶ Matins.	¶ Evensong.	Sundays after Easter.	¶ Matins.	¶ Evensong.
The first	Isaiah 1	Isaiah 2	4	Deut. 6	Deut. 7
2	5	24	5	8	9
3	25	26			
4	30	32	Sunday after Ascension Day.	12	13
Sundays after Christmas.			Whitsunday.		
The first	37	38	1 Lesson	16 to v. 18	Isaiah 11
2	41	43	2 Lesson	Act 10, v. 34	Acts 19 to (v. 21)
Sundays after the Epiphany.			Trinity Sunday.		
The first	44	46	1 Lesson	Gen. 1	Gen. 18
2	51	53	2 Lesson	Matth. 3	1 John 5
3	55	56			
4	57	58	Sundays after Trinity.		
5	59	64	The first	Josh. 10	Josh. 23
6	65	66	2	Judges 4	Judges 5
Septuagesima.	Gen. 1	Gen. 2	3	1 Sam 2	1 Sam 3
Sexagesima.	3	6	4	12	13
Quinagesima.	9 to ver. 20	12	5	15	17
Lent.			6	2 Sam. 12	2 Sam. 19
First Sunday	19 to ver. 30	22	7	21	24
2	27	34	8	1 Kings 13	1 Kings 37
3	39	42	9	18	19
4	43	45	10	21	22
5	Exod. 3	Exod. 5	11	2 Kings 5	2 Kings 9
6			12	10	18
1 Lesson	9	10	13	19	23
2 Lesson	Matth. 26	Heb. 5 to (ver. 11)	14	Jerem. 5	Jerem. 22
Easter-Day.			15	35	36
1 Lesson	Exod. 12	Exod. 14	16	Ezek. 2	Ezek. 13
2 Lesson	Rom. 6	Act 2, v. 22	17	14	18
Sundays after Easter.			18	20	24
The first	Numb. 16	Numb. 22	19	Daniel 5	Daniel 6
2	23, 24	25	20	Joel 2	Micah 6
3	Deut. 4	Deut. 5	21	Habbak 2	Prov. 1
			22	Prov. 2	3
			23	11	12
			24	13	14
			25	15	16
			26	17	19

Proper PSALMS on certain Days.

	¶ Mattins.	¶ Evensong.		¶ Mattins.	¶ Evensong
Christmas Day.	19, 45, 85.	89, 110, 132.	Easter-Day.	2, 57, 111.	113, 114, 118.
Ash Wednesday.	6, 32, 38.	102, 130, 143.	Ascension-Day.	8, 15, 21.	24, 47, 108.
Good Friday.	22, 40, 54.	69, 88.	Whitsunday.	48, 68.	104, 145.

Proper

Proper LESSONS to be read at Morning and Evening Prayer,
on the *Holy-days* throughout the year.

	Mattins. Prov. 20	Evensong. Prov. 21	Tuesday in Easter Week.	Mattins. Exod. 20	Evensong. Exod. 32
S. Andrew.				2 Lesson	Luke 24 to (v. 13)
S. Thomas the Apostle.	23	24	2 Lesson	Exod. 20	1 Cor. 15
<i>Nativity of Christ.</i>	(v. 8.)	(to v. 17)	1 Lesson	Luke 24 to (v. 13)	
1 Lesson	Isaiah 9 to	Isai. 7. v. 10	2 Lesson		
2 Lesson	Luke 2 to	Titus 3. v. 4	S. Mark.	Ecclus. 4	Ecclus. 5
	(v. 15.)	(to v. 9.)	S. Philip & S. James.		
S. Stephen.	Prov. 28	Eccles. 4	1 Lesson	Ecclus. 7	9
1 Lesson	Acts 6. v. 8. and ch. 7.	Acts 7. v. 30 (to v. 55.)	2 Lesson	John 1. v. 43	
S. John Evang.	Prov. 28 to ver. 30	Eccles. 6	Ascension Day.		
1 Lesson	Eccles. 5		1 Lesson	Deut. 10	2 Kings 2
2 Lesson	Rev. 1	Rev. 22	2 Lesson	Luke 24. v. 44	Ephes. 4 to (v. 17)
<i>Innocents Day.</i>	Jerem. 31 (to v. 18)	Wisd. 1	Monday in Whitsun-Week.		
<i>Circumcision.</i>		(v. 12)	1 Lesson	Gen. 11 to	Num. 11. v. (v. 10) (16 to v. 30)
1 Lesson	Gen. 17	Deut. 10.	2 Lesson	1 Cor. 12	1 Cor. 14 (to v. 26)
2 Lesson	Rom. 2	Coloff. 2	Tuesday in Whitsun-Week.		
<i>Epiphany.</i>			1 Lesson	(v. 18)	
1 Lesson	Isaiah 60	Isaiah 49	1 Lesson	1 Sam. 19	Deut. 30
2 Lesson	Luke 3	John 2	2 Lesson	1 Theff. 5.	1 John 4 to (v. 12 to v. 24) (v. 14)
<i>Conversion of S. Paul.</i>		(to v. 23)	S. Barnabas.		
1 Lesson	Wisd. 5	Wisd. 6	1 Lesson	Ecclus. 10	Ecclus. 12
2 Lesson	Acts 22 (to v. 22)	Acts 26	2 Lesson	Acts 14	Acts 15 to (v. 36)
<i>Purification of the Virgin Mary.</i>	Wisd. 9	Wisd. 12	S. John Baptist.		
S. Matthias.	Wisd. 19	Ecclus. 1	1 Lesson	Malach. 3	Malach. 4
<i>Annunciation of our Lady.</i>	Ecclus. 2	3	2 Lesson	Matth. 3	Matth. 14 to (v. 13)
<i>Wednesday before Easter.</i>			S. Peter.		
1 Lesson	Hosea 13	Hosea 14	1 Lesson	Ecclus. 15	Ecclus. 19
2 Lesson	John 11. v. 45		2 Lesson	Acts 3	Acts 4
<i>Thursday before Easter.</i>			S. James.	Ecclus. 21	Ecclus. 22
1 Lesson	Dan. 9	Jerem. 31	S. Bartholomew.	24	29
2 Lesson	John 13		S. Matthew.	35	38
<i>Good Friday.</i>	(v. 20)		S. Michael.		
1 Lesson	Gen. 22 to	Isaiah 53	1 Lesson	Gen. 32	Dan. 10. v. 5
2 Lesson	John 18	1 Pet. 2	2 Lesson	Acts 12 to (v. 20)	Jude v. 6 to (v. 16)
<i>Easter Even.</i>			S. Luke.	Ecclus. 51	Job 1
1 Lesson	Zech. 9	Exod. 13	S. Simon & S. Jude.	Job 24, 25	42
2 Lesson	Luke 23. v. 50	Hebr. 4	All Saints.		
<i>Monday in Easter Week.</i>			1 Lesson	Wisd. 3 to (v. 10)	Wisd. 5 (to v. 17)
1 Lesson	Exod. 16	Exod. 17	2 Lesson	Heb. 11. v. 32 & ch. 12 to v. 7.	Rev. 19 (to v. 17)
2 Lesson	Math. 28	Acts 5			

The

The Calendar, with the Table of Lessons.

JANUARY hath xxxi Days.

		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
1	A	<i>Circumcision.</i>			
2	b		Genesis 1	Matth. 1	Genesis 2
3	c			2	4
4	d			3	6
5	e			4	8
6	f	<i>Epiphany.</i>			
7	g		9	5	12
8	A	<i>Lucian P. & M.</i>	13	6	14
9	b		15	7	16
10	c		17	8	18
11	d		19	9	20
12	e		21	10	22
13	f	<i>Hilary, B. & C.</i>	23	11	24
14	g		25	12	26
15	A		27	13	28
16	b		29	14	30
17	c		31	15	32
18	d	<i>Prisca, V. & M.</i>	33	16	34
19	e		35	17	37
20	f	<i>Fabian B. & M.</i>	38	18	39
21	g	<i>Agnes V. & M.</i>	40	19	41
22	A	<i>Vincent, M.</i>	42	20	43
23	b		44	21	45
24	c		46	22	47
25	d	<i>Conversion of</i>			
26	e	(S. Paul.)	48	23	49
27	f		50	24	<i>Exodus 1</i>
28	g			<i>Exodus 2</i>	9
29	A		4	26	5
30	b	<i>KCharles Mart</i>	† 6	27	7
31	c		8	28	9

† Note, that Exodus 6, is to be read only to ver. 14.

FEBRUARY

The Calendar, with the Table of Lessons.

FEBRUARY hath xxviii Days;

And in every Leap-year xxix Days.

		MORNING PRAYER.		EVENING PRAYER.	
1	d	Fast.	1 Lesson Exod. 10	2 Lesson Mark 1	1 Lesson Exod. 11
2	e	Purif. V. Mary.	—	2	1 Cor. 13
3	f	Blasius B. & M.	12	3	15
4	g	—	14	4	16
5	A	Agatha V & M.	16	5	17
6	b	—	18	6	2
7	c	—	20	7	21
8	d	—	22	8	23
9	e	—	24	9	32
10	f	—	33	10	34
11	g	Lev. 18	11	Lev. 19	7
12	A	—	20	12	26
13	b	Num. 11	13	Num. 12	9
14	c	Valentine, B.	13	14	10
15	d	—	16	15	17
16	e	—	20	16	21
17	f	—	22	Lu. 1 to 39	23
18	g	—	24	I. ver. 39	25
19	A	—	27	2	30
20	b	—	31	3	32
21	c	—	35	4	36
22	d	Deut. 1	5	Deut. 2	5
23	e	Fast.	3	6	4
24	f	S. Matthias.	—	7	Ephes. 1
25	g	—	5	8	6
26	A	—	7	9	8
27	b	—	9	10	4
28	c	—	11	11	12
29	d	—	13	Matth. 7	Rom. 12

M A R C H

The Calendar, with the Table of Lessons.

M A R C H hath xxxi Days.

			MORNING PRAYER.		EVENING PRAYER.	
1	d	David, A.Bp.	1 Lesson Deut. 15	2 Lesson Luke 12	1 Lesson Deut. 16	2 Lesson Ephes. 6
2	e	Chad, Bp.	— 17	— 13	— 18	Philip. 1
3	f		— 19	— 14	— 20	— 2
4	g		— 21	— 15	— 22	— 3
5	A		— 24	— 16	— 25	— 4
6	b		— 26	— 17	— 27	Coloff. 1
7	c	Perpetua, M.	— 28	— 18	— 29	— 2
8	d		— 30	— 19	— 31	— 3
9	e		— 32	— 20	— 33	— 4
10	f		— 34	— 21	Joshua 1	1 Thes. 1
11	g		Joshua 2	— 22	— 3	— 2
12	A	Gregory M.B.	— 4	— 23	— 5	— 3
13	b		— 6	— 24	— 7	— 4
14	c		— 8	John 1	— 9	— 5
15	d		— 10	— 2	— 23	2 Thes. 1
16	e		— 24	— 3	Judges 1	— 2
17	f		Judges 2	— 4	— 3	— 3
18	g	Ed. K. W. Sax.	— 4	— 5	— 5	1 Tim. 1
19	A		— 6	— 6	— 7	— 2,3
20	b		— 8	— 7	— 9	— 4
21	c	Benedict, Ab.	— 10	— 8	— 11	— 5
22	d		— 12	— 9	— 13	— 6
23	e		— 14	— 10	— 15	2 Tim. 1
24	f	Fast.	— 16	— 11	— 17	— 2
25	g	Annunciation		— 12		— 3
26	A	(of V. Mary.)	— 18	— 13	— 19	— 4
27	b		— 20	— 14	— 21	Titus 1
28	c		Ruth — 1	— 15	Ruth 2	— 2,3
29	d		— 3	— 16	— 4	Philem.
30	e		1 Sam. 1	— 17	1 Sam. 2	Hebr. 1
31	f		— 3	— 18	— 4	— 2

^{C^o} The Numbers here prefixed to the several Days, between the Twenty-first Day of March, and the Eighteenth Day of April, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the Twenty-first Day of March, in those Years, of which they are respectively the Golden Numbers; and the Sunday

The Calendar, with the Table of Lessons.

APRIL hath xxx Days.

		MORNING PRAYER.		EVENING PRAYER.	
13	I g	1 Lesson	2 Lesson	1 Lesson	2 Lesson
2	A	1 Sam. 5	John 19	1 Sam. 6	Hebr. 3
3	b	Richard Bp.	7	20	8
10	c	S. Ambrose.	9	21	10
4	d	11	Acts	1	12
5	e	13	2	14	7
18	f	15	3	16	8
7	g	17	4	18	9
8	A	19	5	20	10
15	b	21	6	22	11
4	c	23	7	24	12
11	d	25	8	26	13
12	e	27	9	28	James 1
13	f	29	10	30	2
14	g	31	11	2 Sam. 1	3
9	A	2 Sam. 2	12	3	4
16	b	4	13	5	5
17	c	6	14	7	1 Peter 1
6	d	8	15	9	2
18	Alph. A. B.	10	16	11	3
20	e	12	17	13	4
21	f	14	18	15	5
22	g	16	19	17	2 Peter 1
23	A	S. George M.	18	19	2
24	b	20	21	21	3
25	c	S. Mark, Ev.	22	22	1 John 1
26	d	22	23	23	2
27	e	24	24	1 Kings 1	3
28	f	1 Kings 2	25	3	4
29	g	4	26	5	5
30	A	6	27	7	23 John

Sunday-Letter next following any such Full Moon, points out Easter-day for that Year. All which holds until the Year of our Lord 1899 inclusive: after which Year, the Places of these Golden Numbers will be to be changed, as is hereafter expressed.

MAY

The Calendar, with the Table of Lessons.

M A Y hath xxxi Days.

		MORNING PRAYER.		EVENING PRAYER.	
1	b	S. Philip and	1 Lesson	1 Lesson	Jude —
2	c	(James, Ap.	1 Kings 8	Acts 28	1 Kings 9
3	d	Invention of	— 10	Matth. 1	— 11
4	e	—(the Cross.	— 12	— 2	— 13
5	f		— 14	— 3	— 15
6	g	S. John Evan.	— 16	— 4	— 17
7	A		— 18	— 5	— 19
8	b		— 20	— 6	— 21
9	c		— 22	— 7	2 Kings 1
10	d		2 Kings 2	— 8	— 3
11	e		— 4	— 9	— 5
12	f		— 6	— 10	— 7
13	g		— 8	— 11	— 9
14	A		— 10	— 12	— 11
15	b		— 12	— 13	— 13
16	c		— 14	— 14	— 15
17	d		— 16	— 15	— 17
18	e		— 18	— 16	— 19
19	f	Dunstan, A.B.	— 20	— 17	— 21
20	g		— 22	— 18	— 23
21	A		— 24	— 19	— 25
22	b	Ezra — 1	— 20	Ezra — 3	— 5
23	c		— 4	— 21	— 5
24	d		— 6	— 22	— 7
25	e		— 9	— 23	Neh. — 1
26	f	Augustin A.B.	Neh. — 2	— 24	— 4
27	g	Ven. Bede, Pr.	— 5	— 25	— 6
28	A		— 8	— 26	— 9
29	b	K. Charles II.	— 10	— 27	— 13
30	c	(N. & R.	Esther 1	— 28	Esther 2
31	d		— 3	Mark 1	— 4

J U N E

The Calendar, with the Table of Lessons.

J U N E hath xxx Days.

		MORNING PRAYER.		EVENING PRAYER.
1 e	Nicomede, M.	I Lesson Esther	2 Lesson Mark	1 Lesson Esther
2 f		5	2	6
3 g		7	3	8
4 A	Job	9	4	1 Job
5 b	Boniface, B.M.	2	5	1 Cor. 1
6 c		4	6	2
7 d		6	7	5
8 e		8	8	4
9 f		10	9	5
10 g		12	10	6
11 A	S. Barnabas, A.	14	11	7
12 b		16	12	8
13 c		19	13	9
14 d		21	14	10
15 e		23	15	11
16 f		26, 27	16	12
17 g	S. Alban, M.	29	Luke	13
18 A		31	1	Gal. 1
19 b		33	2	2
20 c	Tr. of K. Edw.	35	3	3
21 d		37	4	4
22 e		39	5	5
23 f	Fast.	41	6	6
24 g	S. John Baptist.		7	Ephef. 1
25 A		Prov. 1	8	2
26 b		3	9	3
27 c		5	10	4
28 d	Fast.	7	11	5
29 e	S. Peter, Apost.		8	6
30 f		9	12	10

JULY

The Calendar, with the Table of Lessons.

J U L Y hath xxxi Days.

		MORNING PRAYER.		EVENING PRAYER.	
1	g	1 Lesson	2 Lesson	1 Lesson	2 Lesson
2	A	Prov. 11	Luke 13	Prov. 12	Philip. 1
3	b	13	14	14	2
4	c	15	15	16	3
5	d	17	16	18	4
6	e	19	17	20	Coloff. 1
7	f	21	18	22	2
8	g	23	19	24	3
9	A	25	20	26	4
10	b	27	21	28	1 Thes. 1
11	c	29	22	31	2
12	d	Eccles. 1	23	Eccles. 2	3
13	e	3	24	4	4
14	f	5	John 1	6	5
15	g	7	2	8	2 Thes. 1
16	Swithun B. Tr.	9	3	10	2
17	A	11	4	12	3
18	b	Jer. 1	5	Jer. 2	1 Tim. 1
19	c	3	6	4	2, 3
20	d	5	7	6	4
21	e	Marg. V. & M.	8	8	5
22	f	7	9	10	6
23	g	9	10	12	2 Tim. 1
24	A	11	11	14	2
25	b	Fast.	12	16	3
26	c	S. Mary Magd.	13	13	4
27	d	S. James, Apos.	15	12	
28	e	S. Anne.	17	14	18 Titus 1
29	f	19	15	20	2, 3
30	g	21	16	22	Philem.
31	A	23	17	24	Hebr. 1
	b	25	18	26	2
		27	19	28	3

AUGUST

The Calendar, with the Table of Lessons.

AUGUST hath xxxi Days.

		MORNING PRAYER.		EVENING PRAYER.	
1	c	Lammas-day.	1 Lefson	1 Lefson	2 Leon
2	d		29 Jer.—	John 20	30 Hebr. 4
3	e		31	21 Acts—	32 5
4	f		33	1	34 6
5	g		35	2	36 7
6	A	Transfigurat.	37	3	38 8
7	b	Name of Jesus.	39	4	40 9
8	c		41	5	42 10
9	d		43	6	44 11
10	e	S. Laurence M.	45, 46	7	47 12
11	f		48	8	49 13
12	g		50	9	51 James 1
13	A	Lam.—	52	10 Lam.—	1 2
14	b	2	11	11	3 3
15	c	Ezek.—	2	12	5 4
16	d	3	13	13 Ezek.—	3 5
17	e		6	14	7 1 Peter 1
18	f		13	15	14 2
19	g		18	16	33 3
20	A	S. Bartholomew	34	17 Daniel 1	4
21	b	Daniel 2	17	18	3 5
22	c		18	19	5 2 Peter 1
23	d	Fast.	4	20	7 2
24	e		6	21	9 3
25	f		8	22	1 John 1
26	g		10	23	11 2
27	A		12	24 Hoshea-	1 3
28	b	Hos. 2, 3	25	25	4 4
29	c	S. Augustin, B.	5, 6	26	7 5
30	d	S. John be-	8	27	9 2, 3 John
31	e	(headed.)	10	28	11 Jude —
			12 Matth. 1	12	13 Rom.— 1

SEPTEM-

The Calendar, with the Table of Lessons.

SEPTEMBER hath xxx Days.

		MORNING PRAYER.		EVENING PRAYER.	
1	f	Giles, Ab.&C.	I Letton	2 Lesslon	I Lesslon
2	g		Hosea 14	Matth. 2	Joel — 1
3	A		Joel — 2	— 3	Rom. — 2
4	b		Amos — 1	— 4	— 3
5	c		— 3	— 5	— 4
6	d		— 5	— 6	— 5
7	e	Enurchus, B.	— 7	— 8	— 7
8	f	Nativity of V.	Jonah 1	— 9	Jon. 2, 3
9	g	(Mary.)	— 9	— 10	— 9
10	A		Micah 2	— 11	— 11
11	b		— 4	— 12	— 12
12	c		— 6	— 13	— 13
13	d		Nahum 1	— 14	Nahum 2
14	e	Holy Crofs D.	— 3	— 15	Hab. — 1
15	f		Hab. — 2	— 16	— 16
16	g		Zeph. — 1	— 17	Zeph. — 2
17	A	Lambert B.M.	— 3	— 18	1 Cor. 1
18	b		Haggai 2	— 19	Haggai 1
19	c		Zec. 2, 3	— 20	— 2
20	d	Fast.	— 6	— 21	Zech. 1
21	e	S. Matthew, A.	— 6	— 22	— 3
22	f		— 8	— 23	— 4
23	g		— 10	— 24	— 5
24	A		— 12	— 25	— 6
25	b		— 14	— 26	— 7
26	c	S.Cyprian, M.	Mal. — 2	— 27	— 8
27	d		— 4	— 28	— 9
28	e		Tobit — 2	Mark 1	— 10
29	f	S. Michael.	— 4	— 2	— 11
30	g	S. Jerom, C.D.	— 4	— 3	— 12

OCTOBER

The Calendar, with the Table of Lessons.

OCTOBER hath xxxi Days.

		MORNING PRAYER.		EVENING PRAYER.	
1	A	Remigius, Bp.	1 Lesson	2 Lesson	1 Lesson
2	b		Tob.—7	Mark—4	Tob.—8
3	c		9	5	1 Cor. 16
4	d		11	6	2 Cor. 1
5	e		13	7	12
6	f	Faith, V. & M.	Judith 1	8	14
7	g		3	9	3
8	A		5	10	4
9	b	S. Denys, B.M.	7	11	5
10	c		9	12	6
11	d		11	13	7
12	e		13	14	8
13	f	Tr. of K. Edw.	Wisd. 1	16	10
14	g		Lu. 1 to 39	15	11
15	A		i. ver. 39	16	Wisd. 2
16	b		3	4	12
17	c	Etheldreda, V.	5	5	Gal. — 1
18	d	S. Luke, Evan.	7	2	9
19	e		9	3	2
20	f		11	10	3
21	g		13	12	4
22	A		15	7	Ephes. 1
23	b		17	8	2
24	c		19	9	18
25	d	Crispin, Mart.	Eccl ^{us} 2	10	1
26	e		4	3	3
27	f		6	11	4
28	g	Fast.	8	5	5
29	A	S. Simon & Jude	11	7	6
30	b		13	9	Philip. 1
31	c		14	14	2
		Fast.	10	15	2
			12	16	3
			14	17	4
			17	15	Coloff. 1

NOVEM-

The Calendar, with the Table of Lessons.

NOVEMBER hath xxx Days.

		MORNING PRAYER.	EVENING PRAYER.			
1	d	All Saints Day.	Lesson 1 Eccles 16	Letion 1 Luke 18	Lesson 1 Eccl ^{us} 17	Lesson 2 Coloff. 2
2	e					
3	f		18	19	19	3
4	g		20	20	21	4
5	A	Papiists Conspir.	22	21	23	1 Thes. 1
6	b	Leonard, C.	24	22	* 25	2
7	c		27	23	28	3
8	i		29	24	+ 30	4
9	e		31	John 1	32	5
10	f	S. Martin, B.	33	2	34	2 Thes. 1
11	z		35	3	36	2
12	A		37	4	38	3
13	b	Britius, B.	39	5	40	1 Tim. 1
14	c		41	6	42	2, 3
15	d	Machutus, B.	43	7	44	4
16	e		45	8	46	5
17	f	Hugh, B. Linc.	47	9	48	6
18	g		49	10	50	2 Tim. 1
19	A		51	11	Baruch 1	2
20	b	Edm. K. & M.	Baruch 2	12	3	3
21	c		4	13	5	4
22	d	Cecilia V. & M.	6	14	Hist. Suf.	Titus 1
23	e	S. Clement, B.	Bel & D.	15	Isaiah 1	2, 3
24	f		Isaiah 2	16		Philem.
25	g	Catherine, V.	4	17	5	Hebr. 1
26	A		6	18	7	2
27	b		8	19	9	3
28	c		10	20	11	4
29	d	Fast	12	21	13	5
30	e	S. Andrew, Ap.		Acts 1		6

Note, That * Eccl^{us} 25. is to be read only to ver. 13. and † Eccl^{us} 30. only to ver. 18. and || Eccl^{us} 46. only to ver. 20.

DECEM-

The Calendar, with the Table of Lessons.

DECEMBER hath xxxi Days.

		MORNING PRAYER.		EVENING PRAYER.	
1	f	1 Lesson Isaiah 14	2 Lesson Acts — 2	1 Lesson Isaiah 15	2 Lesson Heb. — 7
2	g	16	3	17	8
3	A	18	4	19	9
4	b	20, 21	5	22	10
5	c	23	6	24	11
6	d	Nicholas, Bp.	25 <i>7 to v. 30</i>	26	12
7	e		27 <i>v. 30</i>	28	13
8	f	Conception of	29	30	James 1
9	g	(Vir. Mary.	31	32	2
10	A		33	34	3
11	b		35	36	4
12	c		37	38	5
13	d	Lucy, V. & M.	39	40	1 Peter 1
14	e		41	42	2
15	f		43	44	3
16	g	O Sapientia.	45	46	4
17	A		47	48	5
18	b		49	50	2 Peter 1
19	c		51	52	2
20	d	Fast	53	54	3
21	e	S. Thomas, Ap		21	1 John 1
22	f		55	56	2
23	g		57	58	3
24	A	Fast.	59	60	4
25	b	Christmas Day.			
26	c	S. Stephen, M.			
27	d	S. John, Evan.			
28	e	Innocents Day.		25	5
29	f		61	62	2 John
30	g		63	64	3 John
31	A	Silvester, B.	65	66	Jude

TABLES and RULES for the Moveable and Immoveable FEASTS; together with the Days of Fasting and Abstinence, through the whole Year.

RULES to know when the Moveable Feasts and Holy-days begin.

EAfter-day (on which the rest depend) is always the First Sunday after the Full Moon, which happens upon, or next after the Twenty-first Day of March. And if the Full Moon happens upon a Sunday, Easter-day is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after.

Septuagesima	Sunday is	Nine	Weeks before Easter.
Sexagesima		Eight	
Quinquegesima		Seven	
Quadragesima	is	Six	after Easter.
Rogation-Sunday		Five Weeks	
Ascension-Day		Forty Days	
Whitsunday	is	Seven Weeks	after Easter.
Trinity-Sunday		Eight Weeks	

A TABLE of all the Feasts that are to be observed in the Church of England throughout the Year.

All Sundays in the Year.

The Circumcision of our Lord JESUS CHRIST.

The Epiphany.

The Conversion of S. Paul.

The Purification of the Blessed Virgin.

S. Matthias the Apostle.

The Annunciation of the Blessed Virgin.

S. Mark the Evangelist.

S. Phil. and S. Jam. the Apostles.

The Ascension of our Lord JESUS CHRIST.

S. Barnabas.

Monday and Tuesday in Easter-Week. Mond. and Tuesdaiy in Whitsun-Week.

A TABLE of the Vigils, Feasts, and Days of Abstinence to be observed in the Year.

The Evens or Vigils before	The Nativity of our Lord.	The Evens or Vigils before	S. John Baptist.
	The Purification of the Blessed Virgin Mary.		S. Peter.
	The Annunciation of the Blessed Virgin.		S. James.
	Easter-Day.		S. Bartholomew.
	Ascension-Day.		S. Matthew.
	Pentecost.		S. Sim. and S. Jude.
	S. Matthias.		S. Andrew.
			S. Thomas.
			All Saints.

Note, That if any of these Feast-days fall upon a Monday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days

Days of Fasting or Abstinence.

- I. The Forty Days of Lent.
 - II. The Ember-days at the Four Seasons, being
the Wednesday, Friday, and Saturday after
 - III. The three Rogation-days, being the Monday, Tuesday, and Wednesday
before Holy-Thursday, or the Ascension of our LORD.
 - IV. All the Fridays in the Year, except Christmas-Day.
1. The First Sunday in Lent.
2. The Feast of Pentecost.
3. September 14.
4. December 13.

Certain Solemn Days, for which particular Services are appointed.

- I. The Fifth Day of November, being the Day kept in Memory of the Papists Conspiracy.
- II. The Thirtieth Day of January, being the Day kept in Memory of the Martyrdom of King Charles I.
- III. The Twenty-ninth Day of May, being the Day kept in Memory of the Birth and Return of King Charles II.
- IV. The Twenty-fifth Day of October, being the Day on which His Majesty began his happy Reign.

A TABLE to find EASTER-DAY from the present Time, till the Year 1899 inclusive, according to the foregoing Calendar.

Golden Number.	Days of the Month.	Sunday Letter.
14	March—21	C
3	—22	D
	—23	E
11	—24	F
	—25	G
19	—26	A
8	—27	B
	—28	C
16	—29	D
5	—30	E
	—31	F
13	April—1	G
2	—2	A
	—3	B
10	—4	C
	—5	D
18	—6	E
7	—7	F
	—8	G
15	—9	A
4	—10	B
	—11	C
12	—12	D
1	—13	E
	—14	F
9	—15	G
	—16	A
17	—17	B
6	—18	C
	—19	D
	—20	E
	—21	F
	—22	G
	—23	A
	—24	B
	—25	C

THIS Table contains so much of the Calendar as is necessary for the determining of Easter; to find which, look for the Golden Number of the Year in the First Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the Third Column for the Sunday-Letter, next after the Day of the Full Moon, and the Day of the Month standing against that Sunday-Letter is Easter-day. If the Full Moon happens upon a Sunday, then (according to the first Rule) the next Sunday after is Easter-day.

To find the Golden Number, or Prime, add 1 to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday-Letter, according to the Calendar, until the Year 1799 inclusive, add to the Year of our Lord its Fourth Part, omitting Fractions, and also the Number 1: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday-Letter: But if any Number remaineth, then the Letter standing against that Number in the small annexed Table, is the Sunday-Letter.

For the next Century, that is, from the Year 1800 till the Year 1899 inclusive, add to the current Year only its Fourth Part, and then divide by 7, and proceed as in the last Rule.

Note, That in all Bissextile or Leap-Years, the Letter found, as above, will be the Sunday-Letter from the intercalated Day exclusive, to the End of the Year.

Another

Another TABLE to find EASTER till the Year
1899 inclusive.

Golden Number.	SUNDAY-LETTERS.						
	A	B	C	D	E	F	G
I	April 16	17	18	19	20	14	15
II	April 9	3	4	5	6	7	8
III	Mar. 26	27	28	29	23	24	25
IV	April 16	17	11	12	13	14	15
V	April 2	3	4	5	6	Mar. 31	April 1
VI	April 23	24	25	19	20	21	22
VII	April 9	10	11	12	13	14	8
VIII	April 2	3	Mar. 28	29	30	31	April 1
IX	April 16	17	18	19	20	21	22
X	April 9	10	11	5	6	7	8
XI	Mar. 26	27	28	29	30	31	25
XII	April 16	17	18	19	13	14	15
XIII	April 2	3	4	5	6	7	8
XIV	Mar. 26	27	28	22	23	24	25
XV	April 16	10	11	12	13	14	15
XVI	April 2	3	4	5	Mar. 30	31	April 1
XVII	April 23	24	18	19	20	21	22
XVIII	April 9	10	11	12	13	7	8
XIX	April 2	Mar. 27	28	29	30	31	April 1

To make use of the preceding Table, find the Sunday-Letter for the Year in the Uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday-Letter, you have the Day of the Month on which *Easter* falleth that Year. But Note, That the Name of the Month is set on the Left-Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

A TABLE of the MOVEABLE FEASTS for Fifty-two Years,
according to the foregoing Calendar.

		Advent Sunday.								
		Sund. aft. 1 min.		Sund. aft. 1 min.						
		WhitSunday.								
		Ascension-Day.								
		Regation Sunday.		Regation Sunday.						
		Easter-Day.		Easter-Day.						
		The First Day of Lent.		The First Day of Lent.						
		Septuagesima Sunday.		Septuagesima Sunday.						
		Sunday-Letter.		Sunday-Letter.						
		und after Epiph.		und after Epiph.						
Golden Number.		The Epiph.		The Epiph.						
The Year of Our Lord.										
1752	5	G	Feb. 18	Mar. 7	Apr. 22	May 27	May 31	June 10	23	Dec. 2
1753	6	F	— 10	Feb. 27	— 14	— 19	— 23	— 24	— 1	
1754	7	E	— 12	Jan. 26	— 12	Mar. 30	— 4	— 8	May 18	Nov. 30
1755	8	DC	— 2	Feb. 15	— 3	Apr. 18	— 23	— 27	June 6	28
1756	9	B	— 6	Feb. 23	— 10	— 15	— 19	May 29	24	27
1757	10	A	— 8	Jan. 22	— 8	Mar. 26	Apr. 30	— 4	— 14	Dec. 3
1758	11	G	— 28	Feb. 11	— 28	Apr. 15	May 20	— 24	June 3	2
1759	12	FE	— 3	— 20	— 6	— 11	— 15	May 25	25	Nov. 30
1760	13	D	— 4	Jan. 18	— 4	Mar. 22	Apr. 26	— 30	— 10	27
1761	14	C	— 7	Feb. 7	— 24	Apr. 11	May 16	May 20	— 30	28
1762	15	B	— 16	Jan. 30	— 3	— 8	— 12	— 22	June 10	25
1763	16	AG	— 26	Feb. 19	— 7	Mar. 27	— 27	— 31	May 26	2
1764	17	F	— 3	— 20	— 7	— 12	— 16	— 18	June 7	23
1765	18	E	— 2	Jan. 26	— 12	Mar. 30	— 4	— 8	May 19	29
1766	19	D	— 5	Feb. 15	— 4	Apr. 19	— 24	— 28	June 7	23
1767	20	C	— 31	Jan. 31	— 17	Feb. 17	— 3	— 12	May 22	25
1768	21	CB	— 22	— 28	— 8	Mar. 26	Apr. 30	— 4	— 14	Dec. 3
1769	22	A	— 2	Feb. 11	— 28	Apr. 15	May 20	— 24	June 3	2
1770	23	G	— 5	Jan. 27	— 13	Mar. 31	— 5	— 9	May 19	26
1771	24	F	— 2	Feb. 16	— 16	Mar. 4	Apr. 19	— 24	June 7	23
1772	25	ED	— 5	— 12	— 12	Mar. 30	— 4	— 28	May 22	25
1773	26	C	— 4	Feb. 24	— 11	— 16	— 20	May 30	24	28
1774	27	B	— 3	Jan. 30	— 16	— 3	— 12	— 22	June 4	24
1775	28	A	— 5	Feb. 12	— 1	— 16	— 25	May 26	25	Dec. 3
1776	29	GF	— 4	— 21	— 7	— 12	— 16	— 18	May 19	1
1777	30	E	— 2	Jan. 26	— 12	Mar. 30	— 4	— 8	June 7	26
1778	31	D	— 5	Feb. 15	— 19	— 24	— 28	— 13	May 23	28
1779	1	C	— 3	Jan. 31	— 17	Feb. 17	— 4	— 9	May 23	25
1780	2	BA	— 2	— 23	— 9	Mar. 26	Apr. 30	— 4	— 14	Dec. 3
1781	3	G	— 5	Feb. 11	— 28	Apr. 15	May 20	— 24	June 3	2
1782	4	F	— 2	Jan. 27	— 13	Mar. 31	— 5	— 9	May 19	26
1783	5	E	— 5	Feb. 16	— 16	Mar. 20	— 25	— 29	June 8	23
1784	6	DC	— 8	Feb. 25	— 11	— 16	— 20	May 30	24	28
1785	7	B	— 2	Jan. 23	— 9	Mar. 27	— 1	— 5	— 15	26
1786	8	A	— 5	Feb. 12	— 1	Apr. 16	— 21	— 25	June 4	24
1787	9	G	— 4	Feb. 21	— 8	— 13	— 17	May 27	25	Dec. 3
1788	10	F	— 1	Jan. 20	— 6	Mar. 23	Apr. 27	— 1	— 11	27
1789	11	FE	— 1	Feb. 8	— 25	Apr. 12	May 17	— 21	— 31	24
1790	12	D	— 4	— 25	— 4	— 9	— 13	— 23	— 25	28
1791	13	C	— 3	Jan. 31	— 17	— 4	— 9	— 13	June 12	22
1792	14	B	— 6	Feb. 20	— 24	— 29	— 29	— 26	May 17	27
1793	15	AG	— 4	— 22	— 8	— 13	— 13	May 27	25	Dec. 2
1794	16	E	— 5	Jan. 27	— 13	Mar. 31	— 5	— 9	— 19	1
1795	17	F	— 1	Feb. 16	— 13	Mar. 20	— 25	— 29	June 8	23
1796	18	DC	— 3	— 1	— 1	— 5	— 10	— 14	May 24	25
1797	19	A	— 5	Jan. 24	— 10	Mar. 27	— 1	— 5	— 15	26
1798	20	G	— 4	Feb. 12	— 1	Apr. 16	— 21	— 25	June 4	24
1799	21	F	— 1	Jan. 20	— 6	Mar. 24	Apr. 28	— 2	— 12	27
1800	22	E	— 4	Feb. 9	— 26	Apr. 17	May 18	— 22	June 1	24
1801	23	D	— 3	— 1	— 18	— 5	— 10	— 14	May 24	25
1802	24	C	— 5	— 14	— 1	— 18	— 23	— 27	June 6	23
1803	25	B	— 6	Feb. 23	— 10	— 15	— 19	— 24	May 29	27
1804	26	AG	— 3	Jan. 29	— 15	— 1	— 6	— 10	— 20	Dec. 2

A TABLE of the MOVEABLE FEASTS,
according to the several Days that EASTER
can possibly fall upon.

Table to find EASTER
from the Year 1900,
to 2199 inclusive.

Note, That in a Bissextile or Leap-Year, the Number of Sundays after Epiphany will be the same, as if Easter-Day had fallen one Day later than it really does. And for the same reason, one Day must in every Leap-Year be added to the Day of the Month given by the Table for Septuagesima-Sunday: And the like must be done for the First Day of Lent (commonly called Ash-Wednesday) unless the Table gives some Day in the Month of March for it; for in that Case the Day given by the Table is the right Day.

THE Golden Numbers in
the foregoing Calendar
will point out the Days of the
Paschal Full Moons till the
Year of our Lord 1900; at
which Time, in order that the
Ecclesiastical Full Moons may
fall nearly on the same Days
with the real Full Moons, the
Golden Numbers must be re-
moved to different Days of the
Calendar, as is done in the an-
nexed Table, which contains
so much of the Calendar then
to be used, as is necessary
for finding the Paschal Full
Moons and the Feast of Easter,
from the Year 1900 to the Year
2199 inclusive. This Table is to
be made use of, in all respects,
as the First Table before in-
serted, for finding Easter till
the Year 1899.

General

General TABLES for finding the Dominical or Sunday-Letter,
and the Places of the Golden Numbers in the Calendar.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
—	—	—	—	1600	1700	1800
1900	2100	2200	2300	2500	2600	2700
2000	2400	—	—	—	2800	—
—	—	—	—	—	—	—
2900	3000	3100	3200	3300	3400	3500
—	—	—	—	—	3600	3700
3800	3900	4100	4200	4300	4400	4500
4000	—	—	—	—	—	4600
4700	4900	5000	5100	5200	5300	5400
4800	—	—	—	—	—	5500
5700	5800	5900	6000	6100	6200	6300
—	—	—	—	—	6400	6500
6600	6700	6900	7000	7100	7200	7300
6800	—	—	—	—	—	7400
7500	7700	7800	7900	8100	8200	8300
7600	—	8000	—	—	—	8400
8500	&c.	—	—	—	—	—

TABLE II.

1	2	3	1	2	3
Years of our Lord.			Years of our Lord.		
B	1600	0	B	5200	15
—	1700	1	—	5300	16
—	1800	1	—	5400	17
B	1900	2	B	5500	17
—	2000	2	—	5600	17
B	2100	2	B	5700	18
—	2200	3	—	5800	18
B	2300	4	B	5900	19
—	2400	3	—	6000	19
B	2500	4	—	6100	19
—	2600	5	—	6200	20
B	2700	5	B	6300	21
—	2800	5	—	6400	20
B	2900	6	—	6500	21
—	3000	6	—	6600	22
B	3100	7	B	6700	23
—	3200	7	—	6800	23
B	3300	7	—	6900	23
—	3400	8	—	7000	24
B	3500	9	B	7100	24
—	3600	8	—	7200	24
B	3700	9	—	7300	25
—	3800	10	—	7400	25
B	3900	10	B	7500	26
—	4000	10	—	7600	26
B	4100	11	—	7700	26
—	4200	12	—	7800	27
B	4300	12	B	7900	28
—	4400	12	—	8000	27
B	4500	13	—	8100	28
—	4600	13	—	8200	29
B	4700	14	B	8300	29
—	4800	14	—	8400	29
B	4900	14	—	8500	29
—	5000	15	—	—	0
—	5100	16	—	—	—

To find the Dominical or Sunday-Letter for any given Year of our Lord, add to the Year its Fourth Part, omitting Fractions, and also the Number, which in Table I. standeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday-Letter; but if any Number remaineth, then the Letter which standeth under that Number at the Top of the Table, is the Sunday-Letter.

To find the Month and Days of the Month, to which the Golden Numbers ought to be prefixed in the Calendar, in any given Year of our Lord, consisting of entire Hundred Years, and in all the intermediate Years betwixt that and the next Hundredth Year following; look in the Second Column of Table II. for the given Year, consisting of entire Hundreds, and Note the Number or Cypher which stands against it in the Third Column: Then, in Table III. look for the same Number in the Column under any given Golden Number, which when you have found, guide your Eye side-ways to the Left Hand, and in the first Column you will find the Month and Day, to which that Golden Number ought to be prefixed in the Calendar during that Period of One Hundred Years.

The Letter B prefixed to certain Hundredth Years in Table II. denotes those Years which are still to be accounted Bisextile or Leap-Years, in the New Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

TABLE

TABLE III.

Paschal Full Moon.	Sunday Letter.	The GOLDEN NUMBERS.																		
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
March 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
March 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
March 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
March 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
March 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
March 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
March 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
March 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
March 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
March 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
March 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17	R																			
April 18	C	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24
April 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

The Order for MORNING and EVENING PRAYER,
Daily to be said and used throughout the Year.

THE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in Times past.

And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof at all Times of their Ministrations, shall be retained, and be in Use, as were in this Church of England by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth.

The ORDER for

MORNING PRAYER,

Daily throughout the Year.

¶ At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow: and then he shall say that which is written after the said Sentences.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *ver. 9.*

The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. *ver. 17.*

Rend your hearts, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness, and repented him of the evil. *Joel ii. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed

the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

O Lord, correct me, but with judgment: not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Psal. vi. 1.*

Repent ye; for the kingdom of heaven is at hand. *St. Matth. iii. 2.*

I will arise, and go to my father; and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal. cxliii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: But if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John i. 8, 9.*

M O R N I N G P R A Y E R.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness ; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father ; but confess them with an humble, lowly, penitent, and obedient heart ; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God ; yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me :

¶ *A general Confession to be said of the whole Congregation, after the Minister, all kneeling.*

ALMIGHTY and most merciful Father, We have erred and strayed from thy ways like lost sheep : We have followed two much the de-

vices and desires of our own hearts : We have offended against thy holy laws : We have left undone those things which we ought to have done ; And we have done those things which we ought not to have done ; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults : Restore thou them that are penitent ; According to thy promises, declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution or Remission of sins, to be pronounced by the Priest alone, standing ; the People still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live ; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins ; He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and

MORNING PRAYER.

and his Holy Spirit ; that those things may please him, which we do at this present ; and that the rest of our life hereafter may be pure and holy ; so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ *The People shall answer here, and at the end of all other Prayers, Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice ; the People also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUR Father, which art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy will be done in earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation, But deliver us from evil : For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*
O Lord, open thou our lips ;

Answ. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us :

Answ. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Priest. Praise ye the Lord.

Answ. The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm following : except on Easter-Day, upon which another Anthem is appointed ; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary course of the Psalms.*

Venite, exultemus Domino.

Psal. 95.

O Come, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving : and shew ourselves glad in him with Psalms.

For the Lord is a great God : and a great King above all gods.

In his hand are all the corners of the earth : and the strength of the hills is his also.

The sea is his, and he made it : and his hands prepared the dry land.

O come, let us worship, and fall down : and kneel before the Lord our Maker.

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as

MORNİNG PRAYER.

in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, &c.

As it was in the beginning, is now, &c.

¶ Then shall follow the Psalms in order as they are appointed: and at the end of every Psalm throughout the year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar (except there be Proper Lessons assigned for that Day:) he that readeth, so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung in English, the Hymn called Te Deum laudamus, daily throughout the Year.

¶ Note, That before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter of such a Book: And after every Lesson, Here endeth the First or the Second Lesson.

Te Deum laudamus.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all angels cry aloud: the Heavens and all the Powers therein.

To thee Cherubin and Seraphin: continually do cry,

Holy, holy, holy: Lord God of Sabaoth;

Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majesty;

Thine honourable, true: and only Son;

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death: thou didst open the kingdom of Heaven to all believers.

Thou sittest at the right hand

MORNING PRAYER.

hand of God : in the glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee ;

And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

¶ Or this Canticle.

Benedicite, omnia opera Domini.

O All ye works of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord : praise him, and magnify him for ever.

O ye Waters, that be above

the firmament, bless ye the Lord : praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord : praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord : praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord : praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord : praise him, and magnify him for ever.

MORNING PRAYER.

O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye green Things upon the earth, bless ye the Lord : praise him, and magnify him for ever.

O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

O ye Seas and Floods, bless ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the air, bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Then shall be read in like manner the Second Lesson, taken out of the New Testament : And after that, the Hymn following ; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on St. John Baptist's Day.

Benedictus. St. Luke i. 68.

BLESSED be the Lord God of Israel : for he hath visited and redeemed his people ;

And hath raised up a mighty salvation for us : in the house of his servant David ;

As he spake by the mouth of his holy Prophets ; which have been since the world began ;

That we should be saved from our enemies : and from the hands of all that hate us ;

To perform the mercy promised to our forefathers : and to remember his holy covenant ;

To perform the oath which he sware to our forefather Abraham : that he would give us ;

That we being delivered out of

MORNING PRAYER.

of the hand of our enemies :
might serve him without fear,

In holiness and righteousness before him : all the days of our life.

¶ And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the day-spring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Or this Psalm :

Jubilate Deo. Psal. 100.

O Be joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God ; it is he that hath made us, and not we ourselves : we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be

thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Glory be to the Father, &c.

As it was in the beginning, is now, &c.

¶ Then shall be sung or said the Apostles Creed by the Minister and the People, standing : Except only such days as the Creed of St. Athanasius is appointed to be read.

I Believe in God the Father Almighty, Maker of Heaven and Earth :

And in Jesus Christ his only Son our Lord ; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried ; He descended into Hell ; The third day he rose again from the dead ; He ascended into Heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The Holy Catholick Church ; The Communion of Saints ; The forgiveness of sins ; The Resurrection of the body, And the life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling ; the Minister first pronouncing with a loud voice,

The Lord be with you :

Answ. And with thy spirit.

MORNING PRAYER.

¶ Minister. Let us pray.
Lord, have mercy upon us.

Christ, have mercy upon us.
Lord, have mercy upon us.

¶ Then the Minister, Clerks, and People, shall say the Lord's Prayer with a loud voice.

OUR Father, which art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy will be done in earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation, But deliver us from evil. Amen.

¶ Then the Priest standing up, shall say,
O Lord, shew thy mercy upon us ;

Answ. And grant us thy salvation.

Priest. O Lord, save the King ;

Answ. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness ;

Answ. And make thy chosen people joyful.

Priest. O Lord, save thy people ;

Answ. And bless thine inheritance.

Priest. Give peace in our time, O Lord ;

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us ;

Answ. And take not thy Holy Spirit from us.

¶ Then shall follow three Collects ; the first of the Day, which shall be the same that is appointed at the Communion ; the second for Peace ; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth ; all kneeling.

¶ The second Collect, for Peace.

O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom ; Defend us thy humble servants in all assaults of our enemies ; that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

¶ The third Collect, for Grace.

O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day ; Defend us in the same with thy mighty power ; and grant that this day we fall into no sin, neither run into any kind of danger ; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. Amen.

¶ In Quires and Places where they sing, here followeth the Anthem.

¶ Then these five Prayers following are to be read here, except when the Litany is read ; and then only the

MORNING PRAYER.

the two last are to be read, as they are there placed.

¶ A Prayer for the King's Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King GEORGE; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ A Prayer for the Royal Family.

A LMIGHTY God, the fountain of all goodness, we humbly beseech thee to bleſs our gracious Queen *Charlotte*, his Royal Highness *George Prince of Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine

everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ A Prayer for the Clergy and People.

A LMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing: grant this; O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

¶ A Prayer of St. Chrysostom.

A LMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

The ORDER for

EVENING PRAYER,

Daily throughout the Year.

¶ At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow: and then he shall say that which is written after the said Sentences.

WHEN the wicked man turneth away from his wickednes that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezekiel xviii. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *ver. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *ver. 17.*

Rend your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed

the voice of the Lord our God, to walk in his laws, which he set before us. *Dan. ix. 9, 10.*

O Lord, correct me, but with judgment: not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Psal. vi. 1.*

Repent ye; for the kingdom of heaven is at hand. *St. Matth. iii. 2.*

I will arise, and go to my father; and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal. cxliii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John i. 8, 9.*

Dearly

EVENING PRAYER.

EARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness ; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father ; but confess them with an humble, lowly, penitent, and obedient heart ; to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God ; yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me :

TA general Confession to be said of the whole Congregation, after the Minister, all kneeling.

ALMIGHTY and most merciful Father, We have erred and strayed from thy ways like lost sheep : We have followed too much the devices

and desires of our own hearts : We have offended against thy holy laws : We have left undone those things which we ought to have done ; and we have done those things which we ought not to have done ; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults : Restore thou them that are penitent ; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name, Amen.

TThe Absolution or Remission of sins, to be pronounced by the Priest alone, standing ; the People still kneeling.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live ; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins ; He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant

EVENING PRAYER.

grant us true repentance, and his Holy Spirit ; that those things may please him, which we do at this present ; and that the rest of our life hereafter may be pure and holy ; so that at the last we may come to his eternal joy, through Jesus Christ our Lord. Amen.

¶ Then the Minister shall kneel, and say the Lord's Prayer ; the People also kneeling, and repeating it with him.

OUR Father, which art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy will be done in earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation, But deliver us from evil : For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

¶ Then likewise be shall say,
O Lord, open thou our lips ;
Answ. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us :

Answ. O Lord, make haste to help us.

¶ Here all standing up, the Priest shall say,

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answ. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Priest. Praise ye the Lord.

Answ. The Lord's Name be praised.

¶ Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed ; and after that, Magnificat, (or the Song of the blessed Virgin Mary) in English, as followeth.

Magnificat. St. Luke i. 46.

MY soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour.

For he hath regarded : the lowliness of his handmaiden.

For behold, from henceforth : all generations shall call me blessed.

For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations.

He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel :

EVENING PRAYER.

Israel : as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Or else this Psalm ; except it be on the Nineteenth Day of the Month, when it is read in the ordinary course of the Psalms.

Cantate Domino. Psal. 98.

O Sing unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving ;

With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the

round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

With righteousness shall he judge the world : and the people with equity.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then a Lesson of the New Testament, as it is appointed : and after that, Nunc dimittis (or the song of Simeon) in English, as followeth.

Nunc dimittis. St. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Or else this Psalm ; except it be on the 12th Day of the Month.

Deus

EVENING PRAYER.

Dens misereatur. Psal. lxvii.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us ;

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice, and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then shall be said or sung the Apostles Creed by the Minister and the People, standing.

I Believe in God the Father Almighty, Maker of Heaven and Earth :

And in Jesus Christ his only Son our Lord ; Who was con-

ceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried ; He descended into Hell ; The third day he rose again from the dead ; He ascended into Heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The Holy Catholick Church ; The Communion of Saints ; The forgivenes of sins ; The Resurrection of the body, And the life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling ; the Minister first pronouncing with a loud voice,

The Lord be with you :

Answ. And with thy spirit.

¶ Minister. Let us pray.
Lord, have mercy upon us.

Christ, have mercy upon us.
Lord, have mercy upon us.

¶ Then the Minister, Clerks, and People, shall say the Lord's Prayer with a loud voice.

OUR Father, which art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy will be done in earth, as it is in heaven : Give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into

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into temptation, But deliver us from evil. Amen.

¶ Then the Priest standing up, shall say,

O Lord, shew thy mercy upon us;

Answ. And grant us thy salvation.

Priest. O Lord, save the King;

Answ. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness;

Answ. And make thy chosen people joyful.

Priest. O Lord, save thy people;

Answ. And bless thine inheritance.

Priest. Give peace in our time, O Lord;

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us;

Answ. And take not thy Holy Spirit from us.

¶ Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.

¶ The second Collect at Evening Prayer.

O God, from whom all holy desires, all good counsels, and all just works do pro-

ceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

¶ The third Collect, for Aid against all Perils.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. Amen.

¶ In Quires and Places where they sing, here followeth the Anthem.

¶ A Prayer for the King's Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King GEORGE; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long

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long to live ; strengthen him that he may vanquish and overcome all his enemies ; and finally, after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Charlotte*, his Royal Highness *George Prince of Wales*, and all the Royal Family : Endue them with thy Holy Spirit ; enrich them with thy heavenly grace ; prosper them with all happiness ; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, who alone workest great marvels ; Send down upon our Bishops and Curates, and all congregations commit-

ted to their charge, the healthful spirit of thy grace ; and that they may truly please thee, pour upon them the continual dew of thy blessing : Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

¶ A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee ; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests : Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them ; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

AT MORNING PRAYER.

¶ Upon these Feasts, Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity-Sunday, shall be sung or said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called, The Creed of Saint Athanasius, by the Minister and People standing.

Quicunque vult.

W HOSOEVER will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingily.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible:

sible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal;

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise; the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty;

And yet they are not three AlUITHIES: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God;

And yet they are not three Gods: but one God.

So likewise; the Father is Lord, the Son Lord: and the Holy Ghost Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the

Catholick Religion : to say,
There be three Gods, or three
Lords.

The Father is made of none :
neither created, nor begotten.

The Son is of the Father
alone : not made, nor created,
but begotten.

The Holy Ghost is of the
Father and of the Son : ne-
ither made, nor created, nor be-
gotten, but proceeding.

So there is one Father, not
three Fathers ; one Son, not
three Sons : one Holy Ghost,
not three Holy Ghosts.

And in this Trinity none is
afore or after other : none is
greater, or less than another ;

But the whole three Persons
are co-eternal together : and
co-equal.

So that in all things, as is
aforesaid : the Unity in Tri-
nity, and the Trinity in Uni-
ty is to be worshipped.

He therefore that will be
saved : must thus think of
the Trinity.

Furthermore, it is necessary
to everlasting salvation : that he
also believe rightly the Incar-
nation of our Lord Jesus Christ.

For the right Faith is, That
we believe and confess : that
our Lord Jesus Christ, the Son
of God, is God and Man ;

God, of the Substance of the
Father, begotten before the
worlds : and Man, of the Sub-
stance of his Mother, born in
the world ;

Perfect God, and perfect
Man : of a reasonable soul,
and human flesh subsisting ;

Equal to the Father, as
touching his Godhead : and in-
ferior to the Father, as touch-
ing his Manhood.

Who although he be God
and Man : yet he is not two,
but one Christ ;

One ; not by conversion of
the Godhead into flesh : but
by taking of the Manhood
into God ;

One altogether ; not by con-
fusion of substance : but by
unity of Person.

For as the reasonable soul
and flesh is one man : so God
and Man is one Christ ;

Who suffered for our salva-
tion : descended into hell, rose a-
gain the third day from the dead ;

He ascended into heaven, he
sitteth on the right hand of the
Father, God Almighty : from
whence he shall come to judge
the quick and the dead.

At whose coming all men
shall rise again with their bo-
dies : and shall give account
for their own works.

And they that have done
good, shall go into life ever-
lasting : and they that have
done evil, into everlasting fire.

This is the Catholick Faith :
which except a man believe
faithfully, he cannot be saved.

Glory be to the Father, &c.

As it was in the beginning,
is now, &c.

The L I T A N Y.

¶ Here followeth the LITANY, or GENERAL SUPPLICATION, to be sung or said after MORNING PRAYER upon Sundays, Wednesdays, and Fridays, and at other times, when it shall be commanded by the Ordinary.

O God the Father of heaven : have mercy upon us miserable sinners.

O God the Father of heaven : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : haye mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons, and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons, and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief ; from sin, from the crafts and assaults of the devil ; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart ; from pride, vain glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitablenes,

Good Lord, deliver us.

From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest ; from plague, pestilence, and famine ; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat ; by thy Crofs and Paf-

The L I T A N Y.

sion ; by thy precious Death and Burial ; by thy glorious Resurrection and Ascension ; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation ; in all time of our wealth ; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way ;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant *GEORGE*, our most gracious King and Governor ;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory ;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies ;

We beseech thee to hear us, good Lord.

That it may please thee to

bless and preserve our gracious Queen *Charlotte*, his Royal Highness *George Prince of Wales*, and all the Royal Family ;

We beseech thee to hear us, good Lord:

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word ; and that both by their preaching and living they may set it forth and shew it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord ;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread

The L I T A N Y.

dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that are in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children, and to shew thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to

defend and provide for, the fatherless children and widows, and all that are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world ;

Grant us thy peace.

O Lamb of God : that takest away the sins of the world ;

Have mercy upon us.

The L I T A N Y.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then shall the Priest, and the people with him, say the Lord's Prayer.

OUR Father, which art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy will be done in earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation, But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins ;

Answer. Neither reward us after our iniquities.

¶ Let us pray.

God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful ; Mercifully assist our prayers that we make before thee in all our troubles and adversities whensoever they oppress us ; and graciously hear us, that those evils, which the craft and subtlety of the devil or man worketh against us, be brought to nought, and by the

providence of thy goodness they may be dispersed ; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answ. As it was in the beginning, is now, and ever shall be : world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ :

Graciously hear us, O Christ ; graciously hear us, O Lord Christ.

Priest.

P R A Y E R S

¶ *Priest.* O Lord, let thy mercy be shewed upon us.

Answ. As we do put our trust in thee.

¶ Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate Jesus Christ our Lord. Amen.

¶ *A Prayer of St. Chrysostom.*

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Here endeth the Litany.

P R A Y E R S and T H A N K S G I V I N G S

Upon several Occasions,

*To be used before the two final Prayers of the Litany,
or of Morning and Evening Prayer.*

P R A Y E R S.

¶ *For Rain.*

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom and the righteousness thereof, all things necessary to their

bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

P R A Y E R S.

prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign and his Kingdoms ; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. Amen.

¶ *A Collect or Prayer for all conditions of Men, to be used at such times when the Litany is not appointed to be said.*

○ God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men ; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all Nations. More especially, we pray for the good estate of the Catholick Church ; that it may be so guided and

governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate ; [* especially those, for whom our prayers are desired :] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions : And this we beg for Jesus Christ his sake. Amen.

¶ *A Prayer that may be said after any of the former.*

○ God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions ; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. Amen.

THANKS.

* This is to be said when any desire the Prayers of the Congregation.

THANKSGIVINGS.

¶ A General Thanksgiving.

A LMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all

* This to be said when any that have been prayed for, desire to return praise.

men; [* particularly to those, who desire now to offer up their praises and thank-

givings for thy late mercies vouchsafed unto them.] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we may shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the Holy Ghost be all honour and glory, world without end. Amen.

¶ For Rain.

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring

forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

¶ For fair Weather.

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation, through Jesus Christ our Lord. Amen.

¶ For Plenty.

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. Amen.

¶ For

THANKSGIVINGS.

¶ For Peace and Deliverance from our Enemies.

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies ; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed : We acknowledge it thy goodness that we were not delivered over as a prey unto them ; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord : Amen.

¶ For restoring Publick Peace at Home.

O Eternal God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people ; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up among us ; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments ; and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. Amen.

¶ For deliverance from the Plague, or other common Sickness.

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions by thy late heavy and dreadful visitation ; and now in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death ; We offer unto thy fatherly goodness ourselves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. Amen.

¶ Or this.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart : Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to affwage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings ; We offer unto thy divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. Amen.

THE

THE
COLLECTS, EPISTLES, and GOSPELS,
to be used throughout the Year.

¶ Note, that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.

The first Sunday in Advent.

THE COLLECT.

A LMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

¶ This Collect is to be repeated every day with the other Collects in Advent, until Christmas-Eve.

The Epistle. Rom. xiii. 8.

O WE no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it

is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer, than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. St. Matth. xxi. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if

If any man say ought unto you, ye shall say, The Lord hath need of them ; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way ; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David : Blessed is he that cometh in the Name of the Lord ; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this ? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer ; but ye have made it a den of thieves.

THE COLLECT.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning ; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

The Epistle. Rom. xv. 4.

WHATSOEVER things were written aforetime, were written for our learning ; that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus : that ye may with one mind, and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers : And that the Gentiles might glorify God for his mercy ; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name :

The third Sunday in Advent.

Name : And again he saith, Rejoice, ye Gentiles, with his people : And again, Praise the Lord, all ye Gentiles, and laud him all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust, Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gospel. S. Luke xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity, the sea and the waves roaring ; men's hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees ; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is

nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled : heaven and earth shall pass away ; but my words shall not pass away.

The third Sunday in Advent.

THE COLLECT.

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee ; Grant that the ministers and stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

The Epistle. 1 Cor. iv. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of man's judgment : yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified ; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord

The fourth Sunday in Advent.

Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts ; and then shall every man have praise of God.

The Gospel. S. Matth. xi. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another ? Jesus answered and said unto them, Go, and shew John again those things which ye do hear and see : The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them : And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see ? A reed shaken with the wind ? But what went ye out for to see ? A man clothed in soft raiment ? behold, they that wear soft clothing are in kings houses. But what went ye out for to see ? A prophet ? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The fourth Sunday in Advent.

THE COLLECT.

O Lord, raise up (we pray thee) thy power, and come among us, and with great might succour us ; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us through the satisfaction of thy Son our Lord ; to whom with thee and the Holy Ghost be honour and glory, world without end. Amen.

The Epistle. Phil. iv. 4.

Rejoice in the Lord alway, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing : but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. S. John i. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou ? And he confessed, and denied not ; but confessed, I am not the Christ. And they asked him, What then ? Art thou Elias ?

CHRISTMAS-DAY.

Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us: What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord; as said the prophet Esaias. And they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not: He it is who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of CHRIST, commonly called Christmas-day.

THE COLLECT.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord

Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

The Epistle. Hebr. i. 1.

OD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds: who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power; when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a scepter of righteousness is the scepter of thy kingdom: Thou

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Saint Stephen's Day.

hast loved righteousness, and hated iniquity ; therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the works of thine hands : They shall perish, but thou remainest ; and they all shall wax old as doth a garment : and as a vesture shalt thou fold them up, and they shall be changed ; but thou art the same, and thy years shall not fail.

The Gospel. St. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him ; and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John : The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteneth every man that cometh into the world. He was in the world, and the

world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name : which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

Saint Stephen's Day.

THE COLLECT.

GRANT, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed ; and being filled with the Holy Ghost, may learn to love and bless our persecutors, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. Amen.

¶ Then shall follow the Collect of the Nativity ; which shall be said continually unto New-year's Eve.

For

Saint John the Evangelist's Day.

For the Epistle. Acts vii. 55.

STephēn being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God; and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. St. Math. xxiii. 34.

BEHOLD, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the

temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

Saint John the Evangelist's Day.

THE COLLECT.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. Amen.

The Epistle. 1 St. John i. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was

The Innocents Day.

manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his Word is not in us.

The Coffet. St. John xxi. 19.

JESUS faith unto Peter, Follow me. Then Peter turning about, seeth the disciple whom Jesus loved, following; which also leaned on his breast

at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the word itself could not contain the books that should be written.

The Innocents Day.

THE COLLECT.

O Almighty God, who out of the mouth of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace; that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name, through Jesus Christ our Lord. Amen.

For

For the Epistle. Rev. xiv. 1.

I Looked, and lo, a lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Gospel. St. Math. ii. 13.

THE Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose,

he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas Day.

THE COLLECT.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and

The Circumcision of Christ.

reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Gal. iv. 1.

NOW I say, that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba; Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. St. Matth. i. 18.

THETHE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, (before they came together,) she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the

angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear, not to take unto thee, Mary thy wife; for that which is conceived in her, is of the Holy Ghost: And she shall bring forth a son, and thou shalt call his Name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his Name Emmanuel, which being interpreted is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first-born Son; and he called his Name JESUS.

The Circumcision of Christ.

THE COLLECT.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, thro' the same thy Son Jesus Christ our Lord. *Amen.*

The

The Epistle. Rom. iv. 8.

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that Faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. St. Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another,

Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.

The Epiphany, or the Manifestation of Christ to the Gentiles.

THE COLLECT.

O God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. Amen.

The Epiphany.

The Epistle. Ephes. iii. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles ; if ye have heard of the dispensation of the grace of God, which is given me to you-ward : How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit ; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel : whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ : To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to

the eternal purpose which he purposed in Christ Jesus our Lord : In whom we have boldness and access with confidence by the faith of him.

The Gospel. St. Matth. ii. 1.

WHEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews ? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judea : for thus it is written by the prophet, And thou, Bethlehem in the land of Juda, art not the least among the princes of Juda : for out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and

The first Sunday after the Epiphany.

and worship him also. When they had heard the king, they departed ; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him : And when they had opened their treasures, they presented unto him gifts ; gold, and frankincense, and myrrhe. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The first Sunday after the Epiphany.

THE COLLECT.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee ; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. Amen.

The Epistle. Rom. xii. 1.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy,

acceptable unto God, which is your reasonable service. And be not conformed to this world ; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office ; so we, being many, are one body in Christ, and every one members one of another.

The Gospel. St. Luke ii. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that

The second Sunday after the Epiphany.

that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? and they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

The second Sunday after the Epiphany.

THE COLLECT.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. Amen.

The Epistle. Rom. xii. 6.

HAVING then gifts, differing according to the grace that is given to us, whe-

ther prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but descend to men of low estate.

The Gospel. St. John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee; mine hour is not

The third Sunday after the Epiphany.

not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The third Sunday after the Epiphany.

THE COLLECT.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. St. Matth. viii. 19.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, Be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion

The fourth Sunday after the Epiphany.

tion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus faith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The fourth Sunday after the Epiphany.

THE COLLECT.

O God, who knowest us to be set in the midst of so many and great dangers, that

by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xiii. 1.

LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to

The fifth Sunday after the Epiphany.

to whom fear, honour to whom honour.

The Gospel. S. Matth. viii. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves : but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him ! And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God ? art thou come hither to torment us before the time ? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went

into the herd of swine : and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus : and when they saw him, they besought him that he would depart out of their coasts.

The fifth Sunday after the Epiphany.

THE COLLECT.

O Lord, we beseech thee to keep thy Church and household continually in thy true religion ; that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. Amen.

The Epistle. Col. iii. 12.

PUT on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any ; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let

The sixth Sunday after the Epiphany.

Let the peace of God rule in your hearts, to the which also ye are called in one body ; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the Father by him.

The Gospel. St. Matth. xiii. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the housholder came, and said unto him, Sir, didst not thou sow good seed in thy field ? From whence then hath it tares ? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up ? But he said, Nay ; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest ; and in the time of harvest I will say to the reapers, gather ye

together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

The sixth Sunday after the Epiphany.

THE COLLECT.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life ; Grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure ; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom ; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever one God, world without end. Amen.

The Epistle. 1 St. John iii. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know, that when he shall appear, we shall be like him ; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even

Septuagesima Sunday.

even as he is pure. Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose, the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. St. Matth. xxiv. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gather-

ed together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

*The Sunday called Septuagesima,
or the third Sunday before Lent.*

THE COLLECT.

O Lord, we beseech thee favourably to hear the prayers of thy people, that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Epistle. 1 Cor. ix. 24.

KNOW ye not, that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain.

And

And every man that striveth for the mastery, is temperate in all things : Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly ; so fight I, not as one that beateth the air : but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.

The Gospel. St. Matth. xx. 1.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle ? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that

shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a peny. But when the first came, they supposed that they should have received more ; and they likewise received every man a peny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong : didst thou not agree with me for a peny ? Take that thine is, and go thy way ; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own ? Is thine eye evil, because I am good ? So the last shall be first, and the first last : for many be called, but few chosen.

The Sunday called Sexagesima, or the second Sunday before Lent.

THE COLLECT.

O Lord God, who feest that we put not our trust in any thing that we do ; Mercifully grant that by thy power we

we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. xi. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak : howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews ? so am I : are they Israelites ? so am I : are they the seed of Abraham ? so am I : are they ministers of Christ ? (I speak as a fool,) I am more : in labours more abundant ; in stripes above measure ; in prisons more frequent ; in deaths oft. Of the Jews five times received I forty stripes save one ; thrice was I beaten with rods ; once was I stoned ; thrice I suffered shipwreck ; a night and a day I have been in the deep ; in journeyings often ; in perils of water ; in perils of robbers ; in perils by mine own countrymen ; in perils by the heathen ; in perils in the city ; in perils in the wilderness ; in perils in the sea ; in perils among false brethren ; in weariness and painfulness ; in watchings often ; in hunger and thirst ; in fastings often ; in cold and

nakedness ; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak ? who is offended, and I burn not ? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. St. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable : A sower went out to sow his seed ; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it ; and some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture ; and some fell among thorns, and the thorns sprang up with it, and choked it ; and other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried ; He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be ? And he said, Unto you it is given to know the mysteries of the kingdom of God : but to others in parables ; that seeing they might

not see, and hearing they might not understand. Now the parable is this: The seed is the word of God; those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. They on the rock are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

THE COLLECT.

O Lord, who hast taught us, that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this

for thine only Son Jesus Christ's sake. *Amen.*

The Epistle. 1 Cor. xiii. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brafs, or a tinkling cymbal: And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing: And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child,

The first Day of Lent.

as a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. St. Luke xviii. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And

they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: And all the people, when they saw it, gave praise unto God.

The first Day of Lent, commonly called Ash-Wednesday.

THE COLLECT.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made; and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

¶ This Collect is to be read every day in Lent, after the Collect appointed for the Day.

The first Sunday in Lent.

For the Epistle. Joel ii. 12.

TURN ye even to me faith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gospel. St. Matth. vi. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast.

Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.

The first Sunday in Lent.

THE COLLECT.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

The Epistle. 2 Cor. vi. 1.

WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain: (For he saith, I have heard thee

thee in a time accepted, and in the day of salvation have I succoured thee : behold, now is the accepted time ; behold, now is the day of salvation;) Giving no offence in any thing, that the ministry be not blamed ; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings ; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report ; as deceivers, and yet true ; as unknown, and yet well known ; as dying, and behold we live ; as chastened, and not killed ; as sorrowful, yet alway rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things.

The Gospel. St. Matth. iv. 1.

THEN was Jesus led up of the spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an-hungred. And when the tempter came to him, he said, If thou be the Son of God, com-

mand that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and faith unto him, If thou be the Son of God, cast thyself down ; for it is written, He shall give his angels charge concerning thee ; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ; and faith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then faith Jesus unto him, Get thee hence; Satan ; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

The second Sunday in Lent.

THE COLLECT.

A Lmighty God, who seest

The third Sunday in Lent.

of ourselves to help ourselves ;
Keep us both outwardly in our
bodies, and inwardly in our
fouls ; that we may be defend-
ed from all adversities which
may happen to the body, and
from all evil thoughts which
may assault and hurt the soul,
through Jesus Christ our Lord.
Amen.

The Epistle. 1 Thess. iv. 1.

WE beseech you, bre-
thren, and exhort you
by the Lord Jesus, that as ye
have received of us how ye
ought to walk, and to please
God, so ye would abound
more and more. For ye know
what commandments we gave
you by the Lord Jesus. For
this is the will of God, even
your sanctification, that ye
should abstain from fornication ;
that every one of you should
know how to possess his vessel
in sanctification and honour ;
not in the lust of concupiscence,
even as the Gentiles, which
know not God : that no man
go beyond, and defraud his
brother in any matter ; because
that the Lord is the avenger
of all such, as we also have
forewarned you, and testified.
For God hath not called us
unto uncleanness, but unto
holiness. He therefore that
despiseth, despiseth not man,
but God, who hath also given
unto us his Holy Spirit.

The Gospel. St. Matth. xv. 21.

JESUS went thence, and
departed into the coasts of
Tyre and Sidon. And behold,
a woman of Canaan came out
of the same coasts, and cried
unto him, saying, Have mer-
cy on me, O Lord, thou son
of David : my daughter is
grievously vexed with a devil.
But he answered her not a
word. And his disciples came
and besought him, saying,
Send her away ; for she crieth
after us. But he answered and
said, I am not sent, but unto
the lost sheep of the house of
Israel. Then came she and
worshipped him, saying, Lord,
help me. But he answered and
said, It is not meet to
take the children's bread, and
to cast it to dogs. And
she said, Truth, Lord ; yet
the dogs eat of the crumbs
which fall from their master's
table. Then Jesus answered
and said unto her, O woman,
great is thy faith ! be it unto
thee even as thou wilt. And
her daughter was made whole
from that very hour.

The third Sunday in Lent.

THE COLLECT.

WE beseech thee, Al-
mighty God, look up-
on the hearty desires of thy
humble servants, and stretch
forth the right hand of thy
Majesty,

Majesty, to be our defence against all our enemies, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. v. 1.

B E ye therefore followers of God, as dear children ; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling favour. But fornication and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints ; neither filthiness, nor foolish-talking, nor jesting, which are not convenient ; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words : for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them ; for ye were sometimes darkness, but now are ye light in the Lord : walk as children of light ; (for the fruit of the Spirit is in all goodness, and righteousness, and truth,) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather

reprove them : for it is a shame even to speak of those things which are done of them in secret. But all things that are reproved, are made manifest by the light : for whatsoever doth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. St. Luke xi. 14.

J E S U S was casting out a devil ; and it was dumb. And it came to pass when the devil was gone out, the dumb spake ; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation ; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand ? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out ? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed

The fourth Sunday in Lent.

keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God, and keep it.

The fourth Sunday in Lent.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace

may mercifully be relieved through our Lord and Saviour Jesus Christ. Amen.

The Epistle. Gal. iv. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem, which is above, is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travilest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with

The fifth Sunday in Lent.

with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel. St. John vi. 1.

J E S U S went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him; he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and

the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The fifth Sunday in Lent.

THE COLLECT.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. Amen.

The Epistle. Hebr. ix. 11.

C HRIST being come an high Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats, and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood

The Sunday next before Easter.

blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ; how much more shall the blood of Christ, who, thro' the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God ? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. St. John viii. 46.

JESUS said, Which of you convinceth me of sin ? and if I say the truth, why do ye not believe me ? He that is of God, heareth God's words ; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil ? Jesus answered, I have not a devil ; but I honour my Father, and ye do dishonour me. And I seek not mine own glory ; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil : Abraham is dead, and the pro-

phets ; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead ? and the prophets are dead : whom makest thou thyself ? Jesus answered, If I honour myself, my honour is nothing ; it is my Father that honoureth me, of whom ye say, that he is your God : yet ye have not known him ; but I know him : and if I should say, I know him not, I shall be a liar like unto you ; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him : but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

THE COLLECT.

ALMIGHTY and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility ; Mercifully grant that we may both follow

low the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. ii. 5.

LE^T this mind be in you, which was also in Christ Jesus : who being in the form of God, thought it not robbery to be equal with God ; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name ; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. St. Matth. xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had be-

trayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us ? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me.) And Jesus stood before the govenor ; and the govenor asked him, saying, Art thou the king of the Jews ? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee ? And he answered

swered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you ? Barrabas, or Jesus which is called Christ ? For he knew that for envy they had delivered him. When he was sat down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man : for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you ? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done ? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude,

saying, I am innocent of the blood of this just person : see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them : and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand ; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews ! and they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name ; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, A place of a scull, they gave him vinegar to drink mingled with gall : and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots : that it might

Monday before Easter.

might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some

of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Monday before Easter.

For the Epistle. Isai. lxiii. 1.

WH O is this that cometh from Edom with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments

garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carried them

all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the Shepherd of his flock? Where is he that put his Holy Spirit within him? that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep as an horse in the wilderness, that they should not stumble? as a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our hearts from thy fear? Return for thy servants' sake, the tribes of

of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy Name;

The Gospel. St. Mark xiv. 1.

AFTER two days was the feast of the passover, and of unleavened bread; and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me: for ye have the poor with you always, and whensoever ye will, ye may do them good; but me ye have not always. She hath done what she

could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it, they were glad, and promised to give him money: And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? and he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: and wheresoever he shall go in, say ye to the good man of the house, The master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper-room furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat,

and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: But woe to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended,

yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again; for their eyes were heavy: neither wist they

they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve; and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from

them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council sought for witness against Jesus to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again, the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witness? ye have heard the blasphemy: what think ye? And they all

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condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean; and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

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For the Epistle. Isai. l. 5.

THE Lord God hath opened mine ear, and

I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me: behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. St. Mark xv. 1.

AND straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and

and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? (for he knew that the chief priests had delivered him for envy.) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Cru-

cify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: and began to salute him, Hail, King of the Jews! and they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And

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with him they crucify two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the

temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

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The Epistle. Hebr. ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly

heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us ; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others : for then must he often have suffered since the foundation of the world ; but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment : so Christ was once offered to bear the sins of many ; and unto them that look for him, shall he appear the second time without sin unto salvation.

The Gospel. St. Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him ; for they feared the people. Then entered Satan into Judas furnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains how he might betray him unto them. And they were glad, and cove-

nanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go, and prepare us the passover; that we may eat. And they said unto him, Where wilt thou that we prepare ? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water ; follow him into the house where he entereth in : And ye shall say unto the good-man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples ? And he shall shew you a large upper room furnished ; there make ready. And they went, and found as he had said unto them : and they made ready the passover. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said; Take this, and divide it among yourselves. For I say unto you, I will not drink of the

fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you : this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth, as it was determined ; but woe unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The Kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so : but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth ? is not he that sitteth at meat ? but I am among you, as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me ; that ye

may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat : but I have prayed for thee, that thy faith fail not ; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing ? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip : and he that hath no sword, let him sell his garment, and buy one. For I say unto you, That this that is written, must yet be accomplished in me, And he was reckoned among the transgressors : for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation,

temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with a sword? and one of them smote a servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a

thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire; and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they

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struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

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The Epistle. 1 Cor. xi. 17.

IN this that I declare unto you, I praise you not; that ye come together, not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved, may be made manifest among you. When ye come together therefore into one place, this is not to eat

the Lord's supper: For in eating, every one taketh before other his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly

fickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But, when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel. St. Luke xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod,

who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto

unto us Barabbas : (who for a certain sedition made in the city, and for murder, was cast in prison.) Pilate therefore willing to release Jesus, spake again to them, But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done ? I have found no cause of death in him : I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified : and the voices of them, and of the chief priests prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired ; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps

which never gave suck. Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry ? And there were also two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him ; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them ; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding ; and the rulers also with them derided him, saying, He saved others ; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself, and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation ? And we indeed justly ; for we receive the due reward

reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour : and there was darkness over all the earth, until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit : and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

THE COLLECTS.

A Lmighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon

the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

A Lmighty and everlasting God, by whose spirit the whole body of the Church is governed and sanctified ; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. Amen.

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted, and live ; Have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardness of heart, and contempt of thy word ; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

The Epistle. Hebr. x. 1.

T HE law having a shadow of good things to come, and not the very image of the things,

things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect : for then would they not have ceased to be offered ? because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me : In burnt-offerings and sacrifices for sin thou hast had no pleasure : then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law ; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, af-

ter he had offered one sacrifice for sins, for ever sat down on the right hand of God ; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified : whereof the Holy Ghost also is a witness to us : For after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them ; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh ; and having an high Priest over the house of God ; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering ; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works ; not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another :

another: and so much the more, as ye see the day approaching.

The Gospel. St. John xix. 1.

Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! And they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? but Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have

power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: Whosoever maketh himself a King, speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: And he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. And he bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH

ZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, (and made four parts, to every soldier a part) and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this

Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: And he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the crosses on the sabbath-day, (for that sabbath-day was an high-day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

EASTER-EVEN.

Easter-Even.

THE COLLECT.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continually mortifying our corrupt affections, we may be buried with him; and that through the grave and gate of death, we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. iii. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust; (that he might bring us to God,) being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even Baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right

hand of God, angels and authorities, and powers being made subject unto him.

The Gospel. St. Matth. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. *¶* And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went

Monday in Easter-week.

are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name, whosoever believeth in him shall receive remission of sins.

The Gospel. St. Luke xxiv. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these, that ye have one to another, as ye walk and are sad? And the one of them, whose name was Cleopas, answering, said unto him; Art

thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he who should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, That they had also seen a vision of angels, which said that he was alive. And certain of them who were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village whither they went; and

and he made as though he would have gone further: but they constrained him, saying, Abide with us; for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-week.

THE COLLECT.

A LMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy

continual help we may bring the same to good effect, thro' Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

For the Epistle. Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you, is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which were read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And

The first Sunday after Easter.

as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he faith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses, Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

The Gospel. St. Luke xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts?

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

THE COLLECT.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant

The second Sunday after Easter.

Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord.

Amen.

The Epistle. 1 St. John v. 4.

WHATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath

given to us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life.

The Gospel. St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained,

The second Sunday after Easter.

THE COLLECT.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace, that we may always most thankfully receive that his inestimable benefit, and also daily

The third Sunday after Easter.

endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. ii. 19.

THIS is thank-worthy; if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree; that we being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. St. John x. 11.

JESUS said, I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hire-

ling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The third Sunday after Easter.

THE COLLECT.

ALMIGHTY God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

The Epistle. 1 St. Pet. ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts,

lusts; which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness; but as the servants of God. Honour all men: Love the brotherhood: Fear God: Honour the King.

The Gospel. St. John xvi. 16.

JEUS said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

Now Jesus knew that they were desirous to ask him; and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and you heart shall rejoice, and your joy no man taketh from you.

The fourth Sunday after Easter.

THE COLLECT.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen.

The fifth Sunday after Easter.

The Epistle. St. James i. 17.

EVERY good gift, and every perfect gift is from above; and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath ; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted Word, which is able to save your souls.

The Gospel. St. John xvi. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou ? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment : Of sin, because they believe not on me : Of righteousness, because I go to my Fa-

ther, and ye see me no more : Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will shew you things to come. He shall glorify me : for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine : therefore said I, That he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.

THE COLLECT.

O Lord, from whom all good things do come ; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. Amen.

The Epistle. St. James i. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his

The Ascension-Day.

his way, and straightway forgetteth what manner of man he was. But who so looketh into the perfect law of liberty, and continueth therein: he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. St. John xvi. 23.

VERILY, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, That I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: Again, I leave

the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure, that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension - Day.

THE COLLECT.

GRANT, we beseech thee, O Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

For the Epistle. Acts i. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do

The Ascension-Day.

do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: To whom also he shewed himself alive after his passion, by many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And being assembled together with them, commanded them, that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward

heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

The Gospel. St. Mark xvi. 14.

J E S U S appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen... And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.

Sunday

Sunday after Ascension-Day.

THE COLLECT.

O God the King of glory who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

The Epistle. 1 St. Pet. iv. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.

The Gospel. St. John xv. 26.
and part of Chapter xvi.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me; but these things have I told you, that when the time shall come, ye may remember that I told you of them.

W H I T - S U N D A Y.

THE COLLECT.

OD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit,

Spirit, one God, world without end. Amen.

For the Epistle. Acts ii. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place : And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them : And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans ? And how hear we every man in our own tongue wherein we were born ? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians,

we do hear them speak in our tongues the wonderful works of God.

The Gospel. St. John xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments : And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you. I will not leave you comfortless ; I will come to you. Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also. At that day ye shall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me, shall be loved of my Father ; and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world ? Jesus answered and said unto him, If a man love me, he will keep my words ; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth

Monday in Whitsun-week.

éth not my sayings : and the word which ye hear, is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father : for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you : for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father ; and as the Father gave me commandment, even so I do.

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THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy

Spirit ; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour ; who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end Amen.

For the Epistle. Acts x. 34.

THEN Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons ; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all;) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached : How God anointed Jesus of Nazareth with the Holy Ghost, and with power ; who went about doing good, and healing all that were oppressed of the devil : for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem ; whom they slew, and hanged on a tree : Him God raised up the third day, and shewed him openly ; not to all the people, but unto witnesses chosen before of God ; even

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even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them who heard the word. And they of the circumcision, who believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost : For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we ? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Gospel. St. John iii. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is

not condemned : but he that believeth not, is condemned already ; because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light ; neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun-week.

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of the Holy Spirit ; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ, Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts viii. 14.

WHEN the Apostles, who were at Jerusalém, heard that Samaria had received the word of God, they sent unto them Peter and John; who

TRINITY SUNDAY.

who when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

The Gospel. St. John x. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep: to him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice: and a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again; Verily, verily I say unto you, I am the door of the sheep: all that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any

man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

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THE COLLECT.

ALMIGHTY and everlasting God; who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

For the Epistle. Rev. iv. 1.

AFTER this I looked, and behold, a doot was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone;

TRINITY-SUNDAY.

stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold: And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne, there was a sea of glass, like unto crystal. And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind: and the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before

the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

The Gospel. St. John iii. 1.

THREE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles, that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus

The first Sunday after Trinity.

mus answered and said unto him, How can these things be ? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things ? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness. If I have told you earthly things, and ye believe not ; how shall ye believe, if I tell you of heavenly things ? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that whosoever believeth in him, should not perish, but have eternal life.

The first Sunday after Trinity.

THE COLLECT.

O God, the strength of all them that put their trust in thee, mercifully accept our prayers ; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed, through Jesus Christ our Lord. Amen.

The Epistle. 1 St. John iv. 7.

B ELOVED, let us love one another : for love is of

God, and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God ; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us ; because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love ; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment ; because as he is, so are we in this world. There is no fear in love ; but perfect love casteth out fear ; because fear hath torment : He that feareth, is not made perfect.

The second Sunday after Trinity.

perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar : for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen ? And this commandment have we from him, That he who loveth God, love his brother also.

The Gospel. St. Luke xvi. 19.

THREE was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar, named Lazarus, who was laid at his gate full of sores, and desiring to be fed with the crumbs, which fell from the rich man's table : moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried : and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and

likewise Lazarus evil things ; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed : so that they who would pass from hence to you cannot ; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house : for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets ; let them hear them. And he said, Nay, father Abraham ; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The second Sunday after Trinity.

THE COLLECT.

O Lord, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love ; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. *Amen.*

The

The Epistle. 1 St. John iii. 13.

MARVEL not my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer : and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him ; how dwelleth the love of God in him ? My little children, let us not love in word, neither in tongue ; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave

us commandment. And he that keepeth his commandments, dwelleth in him, and he in him : and hereby we know that he abideth in us, by the spirit which he hath given us.

The Gospel. St. Luke xiv. 16.

A certain man made a great supper, and bade many ; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it ; I pray thee have me excused : And another said, I have bought five yoke of oxen, and I go to prove them ; I pray thee have me excused : And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled : For I say unto you,

The third Sunday after Trinity.

That none of those men which were bidden, shall taste of my supper.

be glory and dominion for ever and ever. Amen.

The Gospel. St. Luke xv. i.

THEN drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she called her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto

The third Sunday after Trinity.

THE COLLECT.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. Amen.

The Epistle. 1 St. Pet. v. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith; knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you. To him

unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

The fourth Sunday after Trinity.

THE COLLECT.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

The Epistle. Rom. viii. 18.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travailleth in pain together until now: And not only they, but our-

selves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. St. Luke vi. 36.

B E ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The fifth Sunday after Trinity.

THE COLLECT.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness through Jesus Christ our Lord. Amen.

The Epistle. 1 St. Pet. iii. 8.

BE ye all of one mind, having compassion one of another, love as brethren; be pitiful, be courteous, not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

The Gospel. St. Luke v. 1.

IT came to pass, that as the people pressed upon him to hear the Word of God, he stood by the lake of Gennesareth, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also

also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men: And when they had brought their ships to land, they forsook all, and followed him.

The sixth Sunday after Trinity.

THE COLLECT.

O God, who hast prepared for them that love thee, such good things as pass man's understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.

be Epistle. Rom. vi. 3.

K NOW ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death; Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For

he that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God, through Jesus Christ our Lord.

The Gospel. St. Matth. v. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled

The seventh Sunday after Trinity.

to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The seventh Sunday after Trinity.

THE COLLECT.

LORD of all power and might, who art the author and giver of all good things ; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. Amen.

The Epistle. Rom. vi. 19.

In speak after the manner of men, because of the infirmity of your flesh : for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity ; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things, whereof ye are now ashamed ? for the end of those things is

death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death : but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. St. Mark viii. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat : And if I send them away fasting to their own houses, they will faint by the way ; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness ? And he asked them, How many loaves have ye ? And they said, Seven. And he commanded the people to sit down on the ground : And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them ; and they did set them before the people. And they had a few small fishes ; and he blessed, and commanded to set them also before them. So they did eat, and were filled : and they took up of the broken meat that was left, seven baskets,

The eighth and ninth Sundays after Trinity.

Baskets. And they that had eaten were about four thousand. And he sent them away.

The eighth Sunday after Trinity.

THE COLLECT.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. Amen.

The Epistle. Rom. viii. 12.

BRETHREN, we are debtors, not to the flesh, to live after the flesh: For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel. St. Matth. vii. 15.

BEWARE of false prophets, which come to you in sheep's cloathing, but inward-

ly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

The ninth Sunday after Trinity.

THE COLLECT.

GRANT to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. x. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all

all eat the same spiritual meat, and did all drink the same spiritual drink : (for they drank of that spiritual rock that followed them ; and that rock was Christ.) But with many of them God was not well pleased ; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them : as it is written, The people sat down to eat and to drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples : and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. St. Luke xvi. i.

JESUS said unto his disciples, There was a certain rich man who had a steward ; and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee ? Give an account of thy stewardship, for thou mayest be no longer steward. Then the steward said within himself, What shall I do ? for my Lord taketh away from me the stewardship : I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord ? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou ? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely : for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighte-

The tenth Sunday after Trinity.

unrighteousness; that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.

THE COLLECT.

LE T thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to

another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.' But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. St. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

The

The eleventh Sunday after Trinity.

THE COLLECT.

O God, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. xv. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas, then of the twelve: After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep: After that he was seen of James; then of all the Apostles: And last of all he was seen of me also, as of one born out of due time: For I am the

least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace, which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I, or they, so we preach, and so ye believed.

The Gospel. St. Luke xviii. 9.

JESUS spake this parable unto certain which trusted in themselves, that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself; God, I thank thee, that I am not as other men are, extortioneers, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The twelfth and thirteenth Sundays after Trinity.

The twelfth Sunday after Trinity.

THE COLLECT.

A LMIGHTY and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire, or deserve; pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. 2 Cor. iii. 4.

S UCH trust have we thro' Christ to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. St. Mark vii. 31.

J ESUS departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

Thirteenth Sunday after Trinity.

THE COLLECT.

A LMIGHTY and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through

The thirteenth Sunday after Trinity.

through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. iii. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. St. Luke x. 23.

BLESSED are the eyes which see the things that ye see. For I tell you, That many

prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him; and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound

The fourteenth Sunday after Trinity.

bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The fourteenth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. Amen.

The Epistle. Gal. v. 16.

ISAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit,

ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

The Gospel. St. Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

The fifteenth Sunday after Trinity.

God, and fell down on his face at his feet, giving him thanks ; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed ? but where are the nine ? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole :

The fifteenth Sunday after Trinity.

THE COLLECT.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy : And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. Amen.

The Epistle. Gal. vi. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised ; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law ; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the

cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God. From henceforth let no man trouble me ; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. St. Matth. vi. 24.

NO man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on : Is not the life more than meat, and the body than raiment ? Behold the fowls of the air ; for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them : Are ye not much better than they ? Which of you by taking thought can add one cubit unto his stature ? And why take ye thought for raiment ? Consider

The sixteenth Sunday after Trinity.

sister the lilies of the field how they grow : they toil not, neither do they spin ; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven ; shall he not much more clothe you, O ye of little faith ? Therefore take no thought, saying, What shall we eat ? or what shall we drink ? or wherewithal shall we be clothed ? (for after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow ; for the morrow shall take thought for the things of itself : sufficient unto the day is the evil thereof.

The sixteenth Sunday after Trinity.

THE COLLECT.

O Lord, we beseech thee let thy continual pity cleanse and defend thy Church ; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. iii. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ; that Christ may dwell in your hearts by faith ; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height ; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us ; unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

The Gospel. St. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Nain ; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow ; and

The seventeenth Sunday after Trinity.

much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still;) and he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak; and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, that a great Prophet is risen up among us, and that God had visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The seventeenth Sunday after Trinity.

THE COLLECT.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, thro' Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 1.

InTherefore the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace.

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. St. Luke xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropsy. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him, come and say to thee, Give this man place; and thou begin-

The eighteenth Sunday after Trinity.

*begin with shame to take the lowest room. But when thou art bidden, go, and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

the day of our Lord Jesus Christ.

The Gospel. St. Matth. xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man (from that day forth) ask him any more questions.

The eighteenth Sunday after Trinity.

THE COLLECT.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. i. 4.

IThank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift: waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end; that ye may be blameless in

The nineteenth Sunday after Trinity.

THE COLLECT.

O God, forasmuch as without thee we are not able to please thee ; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. iv. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind ; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart : who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus : That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts ; and be renewed in the spirit of your mind ; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour : for

we are members one of another. Be ye angry and sin not : let not the sun go down upon your wrath : neither give place to the devil. Let him that stole, steal no more ; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel. St. Matth. ix. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsey, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsey, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said,

Wherefore

Wherfore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house. And he arose; and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The twentieth Sunday after Trinity.

THE COLLECT.

O Almighty and most merciful God, of thy bountiful goodness, keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to your-

selves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

The Gospel. St. Matth. xxii. 1.

JESUS said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and intreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find,

The twenty-first Sunday after Trinity.

bid to the marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good ; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment ? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness : there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The twenty-first Sunday after Trinity.

THE COLLECT.

GRANT, we beseech thee, O merciful Lord, to thy faithful people, pardon and peace ; that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. vi. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and

blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth ; and having on the breastplate of righteousness ; and your feet shod with the preparation of the Gospel of peace ; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked ; and take the helmet of salvation, and the sword of the Spirit, which is the word of God : praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints ; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel ; for which I am an ambassador in bonds ; that therein I may speak boldly, as I ought to speak.

The Gospel. St. John iv. 46.

THREE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went

The twenty-second Sunday after Trinity.

went unto him, and besought him, that he would come down, and heal his son ; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman faith unto him, Sir, come down ere my child die. Jesus faith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to afmend : and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth ; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

The twenty-second Sunday after Trinity.

THE COLLECT.

LORD, we beseech thee to keep thy houshold the Church in continual godliness ; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the

glory of thy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. i. 3.

I Thank my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy) for your fellowship in the Gospel from the first day until now ; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement : that ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ : being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. St. Matth. xviii. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him ? till seven times ? Jesus saith unto him, I say not

The twenty-third Sunday after Trinity.

not unto thee, until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, who owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou oweest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wick-

ed servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The twenty-third Sunday after Trinity.

THE COLLECT.

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. Amen.

The Epistle. Phil. iii. 17.

BRETHREN, be followers together of me, and mark them who walk so, as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly

The twenty-fourth Sunday after Trinity.

earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. St. Matth. xxii. 15.

THEN went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth; neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness; and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's; and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

The twenty-fourth Sunday after Trinity.

THE COLLECT.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

The Epistle. Col. i. 3.

WE give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and

The twenty-fifth Sunday after Trinity.

and spiritual understanding : that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God ; strengthened with all might according to his glorious power, unto all patience, and long-suffering, with joyfulness ; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. St. Matth. ix. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead ; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman, who was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment ; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said

unto them, Give place ; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The twenty-fifth Sunday after Trinity.

THE COLLECT.

STIR up, we beseech thee, O Lord, the wills of thy faithful people ; that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, thro' Jesus Christ our Lord. Amen.

For the Epistle. Jer. xxiii. 5.

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely : and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, who brought up the children of Israel out of the land of Egypt ; but, The Lord liveth, who brought up, and who led the seed of the house

Saint Andrew's Day.

house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

The Gospel. St. John vi. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them; that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, who hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve bas-

kets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.

Saint Andrew's Day.

THE COLLECT.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy word, may forthwith give up ourselves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. Amen.

The Epistle. Rom. x. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with

Saint Thomas the Apostle.

with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel: for Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes, verily; their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after

me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

The Gospel. St. Matth. iv. 18.

JESUS walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea (for they were fishers;) And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them: and they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

THE COLLECT.

ALMIGHTY and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. Amen.

The

The Conversion of St. Paul.

The Epistle. Ephes. iii. 19.

NO W therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone ; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord ; in whom ye also are builded together for an habitation of God, through the Spirit.

The Gospel. St. John xx. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them : Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side ; and be not faithless, but believing.

And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed ; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his Name.

The Conversion of Saint Paul.

THE COLLECT.

O God, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world ; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. Amen.

For the Epistle. Acts ix. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way,

way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink: And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street, which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in

a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus: And straightway he preached Christ in the synagogues, 'that he is the Son of God.' But all that heard him were amazed, and said, Is not this he that destroyed them which called on this

The Purification of Saint Mary.

this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. St. Matth. xxix. 27.

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the Temple, commonly called, The Purification of Saint Mary the Virgin.

THE COLLECT.

A LMIGHTY and ever-living God, we humbly beseech thy Majesty, that as thy only-begotten Son was this

day presented in the temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

For the Epistle. Mal. iii. 1.

B EHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear

Saint Matthias' Day.

fear not me, saith the Lord of hosts.

The Gospel. St. Luke ii. 22.

AND when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord) and to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon ; and the same man was just and devout, waiting for the consolation of Israel : and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple ; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said ; Lord, now lettest thou thy servant depart in peace, according to thy word : for mine eyes have seen thy salvation ; which thou hast prepared before the face of all people ; a light to lighten the Gentiles, and the glory of thy people

Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel ; and for a sign which shall be spoken against, (yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser ; she was of a great age, and had lived with an husband seven years from her virginity : and she was a widow of about fourscore and four years ; which departed not from the temple, but served God with fastings and prayers, night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom ; and the grace of God was upon him.

Saint Matthias' Day.

THE COLLECT.

O Almighty God, who into the place of the traitor Judas, didst choose thy faithful servant

Servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty;) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, *Acelandama*, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among

us, beginning from the baptism of John, unto that same day that he was taken up from us; must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surname Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

The Gospel. St. Matth. xi. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn

The Annunciation of the blessed Virgin Mary.

of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

The Annunciation of the blessed Virgin Mary.

THE COLLECT.

WE beseech thee, O Lord, pour thy grace into our hearts ; that as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his crofs and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. Amen.

For the Epistle. Isai. vii. 10.

MOREOVER, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God ; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David ; Is it a small thing for you to weary men, but will ye weary my God also ? Therefore the Lord himself shall give you a sign, Behold, a virgin shall conceive and bear a Son, and shall call his name Immanuel : Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. St. Luke i. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man, whose name was Joseph, of the house of David ; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee ; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary ; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest ; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man ? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee, shall,

Saint Mark's Day.

shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age ; and this is the sixth month with her who was called barren : For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord ; be it unto me according to thy words. And the angel departed from her.

Saint Mark's Day.

THE COLLECT.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark ; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth ? He that descended is the same also that ascended up far above all heavens, that he

might fill things.) And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ : from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

The Gospel. St. John xv. 1.

I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away ; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto

Saint Philip and Saint James's Day.

you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples. As the Father hath loved me, so have I loved you : continue ye in my love. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

of thy holy Apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. Amen.

The Epistle. St. James i. 1.

JAMES, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations ; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering ; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted ; but the rich in that he is made low ; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth :

St. Philip and St. James's Day.

THE COLLECT.

O Almighty God, whom truly to know is everlasting life ; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life ; that following the steps

perisheth : so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation ; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. St. John xiv. 1.

AND Jesus said unto his disciples, Let not your heart be troubled ; ye believe in God, believe also in me. In my Father's house are many mansions ; if it were not so, I would have told you. I go to prepare a place for you : And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way ? Jesus saith unto him, I am the way, and the truth, and the life : no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip ? He that hath seen me, hath seen the Father ; and

how sayest thou then, Shew us the Father ? Believest thou not that I am in the Father, and the Father in me ? The words that I speak unto you, I speak not of myself ; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me ; or else believe me for the very works sake. Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also ; and greater works than these shall he do ; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

THE COLLECT.

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost ; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. Amen.

For the Epistle. Acts xi. 22.

TIDINGS of these things came unto the ears of the Church which was in Jerusalem ; and they sent forth

Saint John Baptist's Day.

Barnabas, that he should go as far as Antioch: who when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch: And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel. St. John xv. 12.

THIS is my commandment; That ye love one another, as I have loved you. Greater love hath no man than

this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you.

Saint John Baptist's Day.

THE COLLECT.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ our Lord. Amen.

For the Epistle. Isaiah xl. 1.

COMFORT ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem,

Jerusalem, and cry unto her, That her warfare is accomplished ; that her iniquity is pardoned : for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together : for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry ? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it : surely the people is grass. The grass withereth, the flower fadeth ; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain : O Jerusalem, that bringest good tidings, lift up thy voice with strength ; lift it up, be not afraid : say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him : behold, his reward is with him, and

his work before him. He shall feed his flock like a shepherd ; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. St. Luke i. 57.

E LISABETH's full time came that she should be delivered ; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her ; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child ; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so ; but he shall be called John. And they said unto her, there is none of thy kindred that is called by this Name. And they made signs to his Father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt round about them ; and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, saying, What

Saint Peter's Day.

manner of child shall this be ? And the hand of the Lord was with him. And his father Zachiarias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel : for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David ; as he spake by the mouth of his holy prophets, which have been since the world began ; that we should be saved from our enemies, and from the hand of all that hate us : to perform the mercy promised to our fathers, and to remember his holy covenant ; the oath which he sware to our father Abraham, That he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God ; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and

waxed strong in spirit ; and was in the deserts till the day of his shewing unto Israel.

Saint Peter's Day.

THE COLLECT.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock ; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

For the Epistle. Acts xii. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison ; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth,

the

Saint James the Apostle.

the same night Peter was sleeping between two soldiers, bound with two chains ; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison ; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. - And the angel said unto him, Gird thyself, and bind on thy sandals : and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him ; and wist not that it was true which was done by the angel ; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord ; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. St. Matth. xvi. 13.

WHEN JESUS came into the coasts of Cesarea Philippi, he asked his disci-

ples, saying, Whom do men say that I, the Son of man, am ? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am ? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church ; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth, shall be bound in heaven : and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Saint James the Apostle.

THE COLLECT.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him ; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy com-

Saint Bartholomew the Apostle.

commandments, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xi. 27.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. St. Matth. xx. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask.

Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.

THE COLLECT.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy word; Grant, we beseech

Saint Matthew the Apostle.

Beseech thee, unto thy Church, to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts v. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people, (and they were all with one accord in Solomon's porch: And of the rest durst no man join himself to them; but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women,) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

The Gospel. St. Luke xxii. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The Kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is great-

est among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

THE COLLECT.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom, to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. iv. 1.

THHEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully,

Saint Michael and all Angels.

deceitfully, but by manifestation of the truth, commanding ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost : In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel. St. Matth. ix. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom : and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners ? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they

that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice ; for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

THE COLLECT.

O Everlasting God, who hast ordained and constituted the service of Angels and men in a wonderful order ; Mercifully grant, that as thy holy Angels alway do thee service in heaven ; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord Amen.

For the Epistle. Rev. xii. 7.

THREE was war in heaven : Michael and his Angels fought against the dragon, and the dragon fought and his angels ; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world ; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ : for the accuser of our brethren is cast down,

Saint Luke the Evangelist.

down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. St. Matth. xviii. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences:

for it must needs be that offences come: but woe to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

THE COLLECT.

ALMIGHTY God, who callest Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; May it please thee, that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. Amen.

The Epistle. 2 Tim. iv. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangelist,

Saint Simon and Saint Jude, Apostles.

gelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Theffalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. St. Luke x. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come.

Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the Son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude, Apostles.

THE COLLECT.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head cornerstone; Grant us so to be joined together in unity of Spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. Amen.

The Epistle. St. Jude i.

JUDE the servant of Jesus Christ, and brother of James, to them that are sanctified

ued by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. St. John xv. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father,

All Saints Day.

Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints Day.

THE COLLECT.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen.

For the Epistle. Rev. vii. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand,

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Isachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts; and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Gospel. St. Matth. v. 1.
JESUS seeing the multitudes, went up into a mountain; and when he was set; his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for

they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake: Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

The ORDER for the
Administration of the LORD's Supper,
OR,
HOLY COMMUNION.

- ¶ SO many as intend to be partakers of the Holy Communion, shall signify their Names to the Curate, at least some time the day before.
- ¶ And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the Parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.
- ¶ The same order shall the Curate use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the Parties so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other Party will not be persuaded to a godly unity, but remain still in his frowardness and malice: The Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this or the next precedent Paragraph of this Rubrick, shall be obliged to

The Communion.

give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending Person according to the Canon.

¶ The Table at the Communion-time having a fair white linen Cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table, shall say the Lord's Prayer, with the Collect following; the People kneeling.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

THE COLLECT.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Priest, turning to the People, rehearse distinctly all the TEN COMMANDMENTS; and the People still kneeling, shall after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

GOD spake these words, and said, I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the

the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy

upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,

Let us pray.

A LMIGHTY God whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen servant *GEORGE*, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory; and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord; who with thee, and the Holy Ghost, liveth and reigneth, ever one God, world without end. Amen.

¶ Or,

A LMIGHTY and everlasting God, we are taught by thy holy Word, that the heart

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of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the heart of *GEORGE* thy servant, our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake Jesus Christ our Lord. Amen.

¶ Then shall be said the *Collect of the Day*. And immediately after the *Collect*, the Priest shall read the *Epistle*, saying, The Epistle, [or, The portion of Scripture appointed for the Epistle] is written in the—Chapter of—beginning at the—Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the *Gospel* (the People all standing up) saying, The holy Gospel is written in the—Chapter of—beginning at the—Verse. And the *Gospel* ended, shall be sung or said the *Creed* following, the People still standing as before.

I Believe in one God, the Father Almighty; Maker of heaven and earth; And of all things visible and invisible:

And in one Lord Jesus Christ; The only-begotten Son of God; Begotten of his Father before all worlds; God of God; Light of Light; Very God of very God; Begotten, not made; Being of one sub-

stance with the Father; by whom all things were made; Who for us men, and for our salvation, came down from heaven; And was incarnate by the Holy Ghost of the Virgin Mary; And was made man; And was crucified also for us under Pontius Pilate; he suffered and was buried; And the third day he rose again according to the Scriptures; And ascended into heaven, and sitteth on the right hand of the Father; And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost; The Lord and Giver of life; Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. And I believe one Catholick and Apostolick Church; I acknowledge one Baptism for the Remission of sins; And I look for the resurrection of the dead; And the life of the world to come. Amen.

¶ Then the Curate shall declare unto the People what *Holy-days*, or *Fasting-days*, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the *Communion*: and the *Banns of Matrimony* published; and *Briefs, Citations, and Excommunications* read. And nothing shall be proclaimed or published in the Church, during

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during the time of Divine Service, but by the Minister : nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the Place.

¶ Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.

¶ Then shall the Priest return to the Lord's Table, and begin the Offerory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. St. Matth. v. 16.

Lay not up for yourselves treasure upon the earth ; where the rust and moth doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven ; where neither rust nor moth doth corrupt, and where thieves do not break through nor steal. St. Matth. vi. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them ; for this is the law and the prophets. St. Matth. vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. St. Matth. vii. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods

I give to the poor ; and if I have done any wrong to any man, I restore four-fold. St. Luke xix. 8.

Who goeth a warfare at any time of his own cost ? Who planteth a vineyard, and eateth not of the fruit thereof ? Or who feedeth a flock, and eateth not of the milk of the flock ? 1 Cor. ix. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things ? 1 Cor. ix. 11.

Do ye not know, that they who minister about holy things, live of the sacrifice ; and they who wait at the altar, are partakers with the altar ? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. 1 Cor. ix. 13, 14.

He that soweth little, shall reap little ; and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity ; for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

Let him that is taught in the Word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked : for whatsoever a man soweth, that shall he reap, Gal. vi. 6, 7.

While we have time, let us do good unto all men ; and specially unto them that are

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of the household of faith. Gal. vi. 10.

Godliness is great riches, if a man be content with that he hath : for we brought nothing into the world, neither may we carry any thing out. 1 Tim. vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute ; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.

1 Tim. vi. 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love ; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. Heb. vi. 10.

To do good, and to distribute, forget not ; for with such sacrifices God is well pleased. Hebr. xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him ; how dwelleth the love of God in him ? 1 St. John iii. 17.

Give alms of thy goods, and never turn thy face from any poor man ; and then the face of the Lord shall not be turned away from thee. Tob. iv. 7.

Be merciful after thy power. If thou hast much, give plentifully : if thou hast little, do thy diligence gladly to give of

that little : for so gatherest thou thyself a good reward in the day of necessity. Tob. iv. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord : and look, what he layeth out, it shall be paid him again. Prov. xix. 17.

Blessed be the man that provideth for the sick and needy : the Lord shall deliver him in the time of trouble. Psalm xli. 1.

¶ Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the poor, and other devotions of the People, in a decent Bason to be provided by the Parish for that purpose ; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

¶ And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,

Let us pray for the wholé state of Christ's Church militant here in earth.

A LMIGHTY and ever-living God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men ; We humbly beseech thee most mercifully [* to accept our alms and then shall the words of accepting our alms and oblations] to receive these our prayers, which we offer unto thy divine Majesty ; beseeching thee

* if there be no alms or oblations, then shall the words of accepting our alms and oblations be left unsaid.

thee to inspire continually the universal Church with the Spirit of truth, unity, and concord : and grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all christian Kings, Princes, and Governors ; and especially thy servant *GEORGE* our king ; that under him we may be godly and quietly governed : And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true Religion, and Virtue. Give grace, O heavenly Father, to all Bishops and Curates ; that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace ; and especially to this congregation here present ; that with meek heart, and due reverence, they may hear, and receive thy holy Word ; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble,

sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear ; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom : Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

¶ When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holi-day, immediately preceding;) after the Sermon, or Homily ended, he shall read this exhortation following.

DEARLY beloved, on _____ day next, I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ; to be by them received, in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine

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and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments: and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed; there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such, as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being

likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: For otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime; repent you of your sins, or else come not to that holy Table; lest after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with godly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or, in case he shall see the People negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.

EARLY beloved brethren, on — I intend by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted, and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come; wherefore then do

ye not repent and amend? When God calleth you, are ye not ashamed to say, ye will not come? When ye should return to God, will ye excuse yourselves, and say, ye are not ready? Consider earnestly with yourselves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of the most heavenly food. These things if

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ye earnestly consider, ye will by God's grace return to a better mind: For the obtainment whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.

EARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore your-

selves, brethren; that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will.

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will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

¶ Then shall the Priest say to them that come to receive the holy Communion;

YE that do truly and earnestly repent you of your sins; and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying;

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time most grievously have committed, By thought, word, and deed, against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable.

Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

¶ Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the People, pronounce this Absolution.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them, that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,
Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.
COME unto me, all ye that travail, and are heavy laden, and I will refresh you. St. Matth. xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. St. John iii. 16.

Hear also what Saint Paul saith.

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This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.

I Tim. i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. **I St. John ii. 1, 2.**

¶ After which the Priest shall proceed, saying,

Lift up your hearts.

Answ. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answ. It is meet and right so to do.

¶ Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, * These words [Holy Father] must be omitted on Trinity Sunday. O Lord, * Holy Father, Almighty Everlasting God.

¶ Here shall follow the proper Preface according to the time, if there be any specially appointed: or else immediately shall follow,

THREEFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy Lord God of hosts,

heaven and earth are full of thy glory: Glory be to thee, O Lord most high. Amen.

¶ Proper Prefaces.

¶ Upon Christmas-day, and seven days after.

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

¶ Upon Ascension-day, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and

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and reign with him in glory.
Therefore with Angels, &c.

¶ Upon Whitsunday, and six days
after.

THROUGH Jesus Christ
our Lord ; according to
whose most true promise, the
Holy Ghost came down as at
this time from heaven with
a sudden great sound, as it
had been a mighty wind, in
the likeness of fiery tongues,
lighting upon the Apostles,
to teach them, and to lead
them to all truth ; giving
them both the gift of divers
languages, and also boldness
with fervent zeal, constantly to
preach the Gospel unto all na-
tions ; whereby we have been
brought out of darkness and
error, into the clear light and
true knowledge of thee, and
of thy Son Jesus Christ. There-
fore with Angels, &c.

¶ Upon the Feast of Trinity only.

WHO art one God, one
Lord ; not one only
person, but three persons in
one substance. For that which
we believe of the glory of the
Father, the same we believe
of the Son, and of the Holy
Ghost, without any difference
or inequality. Therefore with
Angels, &c.

¶ After each of which Prefaces, shall
immediately be sung or said,

THEREFORE with An-
gels and Archangels, and
with all the company of hea-

ven, we laud and magnify thy
glorious Name ; evermore prai-
sing thee, and saying, Holy,
holy, holy Lord God of hosts,
heaven and earth are full of
thy glory : Glory be to thee,
O Lord most high. Amen.

¶ Then shall the Priest, kneeling
down at the Lord's Table, say in
the name of all them that shall re-
ceive the Communion, this Prayer
following :

WE do not presume to
come to this thy Ta-
ble, O merciful Lord, trust-
ing in our own righteousness,
but in thy manifold and great
mercies : We are not worthy
so much as to gather up the
crumbs under thy Table. But
thou art the same Lord, whose
property is always to have mer-
cy : Grant us therefore, graci-
ous Lord, so to eat the flesh of
thy dear Son Jesus Christ, and
to drink his blood, that our
sinful bodies may be made
clean by his body, and our
souls washed through his most
precious blood, and that we
may evermore dwell in him,
and he in us. Amen.

¶ When the Priest, standing before
the Table, hath so ordered the Bread
and Wine, that he may with the
more readiness and decency break
the Bread before the People, and
take the Cup into his hands ; he
shall say the Prayer of Consecration,
as followeth :

ALMIGHTY God, our
heavenly Father, who of
thy tender mercy didst give
thine

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thine only Son Jesus Christ to suffer death upon the Cross for our redemption ; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world ; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again ; Hear us, O merciful Father, we most humbly beseech thee ; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood : who in the same night that he was be-

(a) Here the Priest is to take the paten into his hands :
trayed, (a) took bread, and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat,

(c) And here to lay his hand upon all the bread.

(d) Here he is to take the cup into his hand : he (d) took the cup ; and when he had given thanks, he gave it to them, saying, Drink ye all of

(e) And here to lay his hand upon every vessel (be it Chalice or Paten) in which there is any wine to be consecrated.

this ; for this (e) is my Blood of the New Testament, which is shed for

you, and for many, for the remission of sins : Do this, as oft as ye shall drink it, in remembrance of me. Amen.

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like Manner, (if any be present,) and after that to the People also in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ And the Minister that delivereth the Cup to any one, shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

¶ If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed ; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread ; and at [Likewise after Supper, &c.] for the blessing of the Cup.

¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

¶ Then

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¶ Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

¶ After shall be said as followeth.

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we

beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

¶ Or this:

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

¶ Then

The Communion.

Then shall be said or sung,
GLORY be to God on high, and in earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us: Thou, that takest away the sins of the world, have mercy upon us: Thou, that takest away the sins of the world, receive our prayer: Thou, that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the Priest (or Bishop, if he be present) shall let them depart with this Blessing.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

Collects to be said after the Offerory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. Amen.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun,

con-

The Communion.

continued, and ended in thee, we may glorify thy holy Name; and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. Amen.

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

¶ Upon the Sundays and other Holidays (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the whole State of Christ's Church Militant here in earth] together with one or more of these Collects last before rehearsed, concluding with the blessing.

¶ And there shall be no celebration of the Lord's Supper, except there be a con-

venient number to communicate with the Priest, according to his discretion. ¶ And if there be not above twenty Persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

¶ And in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

¶ And to take away all occasion of dissension, and superstition, which any Person hath or might have concerning the Bread and Wine, it shall suffice that the bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.

¶ And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same.

¶ The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.

¶ And note, That every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, customably due, then and at the time to be paid.

¶ After the Divine Service ended, the Money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

The Communion.

" WHEREAS it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the Holy Communion, as might otherwise ensue;) Yet, lest the same kneeling, should by any Persons, either out of ignorance and infirmity, or out of malice and obstinacy be misconstrued and depraved; It is hereby declared, that thereby no Adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Prefence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances; and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians:) And the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body, to be at one time in more places than one."

The Ministration of Publick Baptism of Infants, To be used in the Church.

¶ THE People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of People come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants, every Man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the Vulgar Tongue. Nevertheless, (if necessity so require) Children may be baptized upon any other day.

¶ And note, That there shall be for every Male Child to be baptized, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.

¶ When thers are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People, with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,

HATH this Child been already baptized, or no?

¶ If they answer, No: Then shall the Priest proceed as followeth.

D Early beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can

enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this Child that thing

Publick Baptism of Infants.

thing which by nature he can-
not have ; that he may be bap-
tized with Water and the Holy
Ghost, and received into Christ's
holy Church, and be made a
lively member of the same.

¶ Then shall the Priest say,

Let us pray.

A LMIGHTY and everlast-
ing God, who of thy great
mercy didst save Noah and his
family in the ark from perishing
by water ; and also didst
safely lead the children of Is-
rael thy people through the
Red Sea, figuring thereby thy
holy Baptism ; and by the Bap-
tism of thy well-beloved Son
Jesus Christ in the river Jor-
dan, didst sanctify Water to
the mystical washing away of
sin ; We beseech thee for thine
infinite mercies, that thou wilt
mercifully look upon *this Child* ;
wash him and sanctify him
with the Holy Ghost ; that he
being delivered from thy
wrath, may be received into
the ark of Christ's Church ;
and being stedfast in faith, joy-
ful through hope, and rooted
in charity, may so pass the
waves of this troublesome
world, that finally he may come
to the land of everlasting life ;
there to reign with thee world
without end, through Jesus
Christ our Lord. Amen.

A LMIGHTY and immor-
tal God, the aid of all
that need, the helper of all that
flee to thee for succour, the

life of them that believe, and
the resurrection of the dead ;
We call upon thee for *this*
Infant, that he coming to thy
holy baptism, may receive re-
mission of his sins by spiritual
regeneration. Receive him, O
Lord, as thou hast promised
by thy well-beloved Son, say-
ing, Ask, and ye shall have ;
seek, and ye shall find ; knock,
and it shall be opened unto
you : So give now unto us that
ask ; let us that seek find ;
open the gate unto us that
knock ; that *this Infant* may en-
joy the everlasting benediction
of thy heavenly washing, and
may come to the eternal king-
dom which thou hast promised
by Christ our Lord. Amen.

¶ Then shall the People stand up, and
the Priest shall say,

Hear the words of the Gospel
written by Saint Mark, in
the tenth Chapter, at the
thirteenth Verse.

T HEY brought young
children to Christ, that
he should touch them ; and
his disciples rebuked those that
brought them. But when Jesus
saw it, he was much displeased,
and said unto them, Suffer the little
children to come unto me, and forbid
them not ; for of such is the kingdom
of God. Verily I say unto you,
Whosoever shall not receive
the kingdom of God as a little
child, he shall not enter there-
in. And he took them up in

Publick Baptism of Infants.

his arms, put his hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him ; how he blamed those that would have kept them from him ; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his goodwill toward them ; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this present Infant* ; that he will embrace *him* with the arms of his mercy ; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father toward *this Infant*, declared by his Son Jesus Christ ; and nothing doubting but that he favourably alloweth this charitable work of ours in bringing *this Infant* to his holy Baptism ; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouch-

safed to call us to the knowledge of thy grace, and faith in thee : Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ Then shall the Priest speak unto the Godfathers and Godmothers on this wife.

DEARLY beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for : which promise, he for his part will most surely keep and perform. Wherefore, after this promise made by Christ, *this Infant* must also faithfully for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

I demand therefore,
DOST

Publick Baptism of Infants.

DOST thou, in the Name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

— *Answ.* I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholick Church; the Communion of saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

— *Answ.* All this I stedfastly believe.

Minister.

WILST thou be baptized in this faith?

Answ. That is my desire.
Minister.

WILST thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answ. I will.

¶ *Then shall the Priest say,*

O Merciful God, grant that the old Adam in this Child may be so buried, that the new man may be raised up in him. Amen.

Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him. Amen.

Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our Office and Ministry, may also be endowed with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. Amen.

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and

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of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this water to the mystical washing away of sin; and grant that this Child now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

¶ Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,

Name this Child.

¶ And then naming it after them, (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,

NI baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the aforesaid Words,

NI baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then the Priest shall say,

WE receive this Child into the congregation

* Here the Priest shall make a Cross upon the Child's forehead. * and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to

confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

¶ Then shall the Priest say,
SEEING now, dearly beloved brethren, that this Child is regenerate, and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this Child may lead the rest of his life according to this beginning.

¶ Then shall be said, all kneeling;
OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

¶ Then shall the Priest say,
WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being dead unto

unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin ; and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection ; so that finally, with the residue of thy Holy Church, he may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen.

¶ Then, all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.

FORASMUCH as this Child hath promised by you his sureties, to renounce the devil and all his works, to believe in God, and to serve him ; ye must remember, that it is your parts and duties to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath here made by you. And that he may know these things the better, ye shall call upon him to hear Sermons ; and chiefly ye shall provide, that he may learn the Creed,

the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health ; and that this Child may be virtuously brought up to lead a godly and a Christian life ; remembering always, that Baptism doth represent unto us our profession ; which is, to follow the example of our Saviour Christ, and to be made like unto him ; that as he died, and rose again for us ; so should we, who are baptized, die from sin, and rise again unto righteousness ; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ Then shall he add, and say ;
YE are to take care that this Child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church-Catechism, set forth for that purpose.

“ **I**T is certain by God's Word, that Children which were baptiz'd, dying before they comitt actual sin, are undoubtedly saved.

“ To take away all scruple concerning the use of the sign of the Cross in Baptism ; the true Explication thereof, and the just Reasons for the retaining of it, may be seen in the xxxth Canon, first published in the Year MDCIV.”

The MINISTRATION of PRIVATE BAPTISM of CHILDREN in HOUSES.

¶ The Curates of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their Birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate,

¶ And also they shall warn them, that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion.

¶ First, let the Minister of the Parish, (or in his absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer: And then, the Child being named by some one that is present, the Minister shall pour water upon it, saying these Words;

NI baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then all kneeling down, the Minister shall give thanks unto God, and say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy Holy Church, And we humbly beseech thee to grant, that as he is now made partaker of the death of thy Son, so he may be also of his resurrection; and that finally, with the residue of thy saints, he may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord, Amen.

¶ And let them not doubt, but that the Child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this first baptized, do afterward

live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which Case he shall say thus,

ICertify you, that according to the due and prescribed Order of the Church, at such a time and at such a place, before divers witnesses I baptized this Child,

¶ But if the Child were baptized by any other lawful Minister; then the Minister of the Parish where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church, do answer, that the same Child is already baptized; then shall the Minister examine them further, saying,

BY whom was this Child baptized?

Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear

Private Baptism:

or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

¶ And if the Minister shall find by the Answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again, but shall receive him as one of the Flock of true Christian People, saying thus;

I Certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort, on this wise:

St. Mark x. 13.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say

unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brief Exhortation upon the Words of the Gospel.

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received this present Infant; that he hath embraced him with the arms of his mercy; and (as he hath promised in his holy Word) will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good-will of our heavenly Father, declared by his Son Jesus Christ, towards this Infant; let us faithfully and devoutly give thanks unto him, and say the Prayer, which the Lord himself taught us:

OUR

Private Baptism.

OUR Father, which art in heaven, Hallowed be thy Name ; thy kingdom come ; Thy will be done in earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation, But deliver us from evil. Amen.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee ; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this infant*, that he being born again, and being made *an heir* of everlasting salvation, thro' our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ Then shall the Priest demand the Name of the Child ; which being by the Godfathers and Godmothers pronounced, the Minister shall say,

DOST thou, in the Name of this Child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh ; so that thou wilt not follow, nor be led by them ?

Answ. I renounce them all.

Minister.

DOST thou believē in God the Father Almighty, Maker of heaven and earth ?

And in Jesus Christ his only-begotten Son our Lord ? And that he was conceived by the Holy Ghost, born of the Virgin Mary ; that he suffered under Pontius Pilate, was crucified, dead, and buried ; that he went down into hell, and also did rise again the third day ; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty ; and from thence shall come again at the end of the world, to judge the quick and the dead ?

And dost thou believe in the Holy Ghost ; the holy Catholick Church ; the Communion of Saints ; the Remission of sins ; the Resurrection of the flesh ; and everlasting life after death ?

Answ. All this I stedfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life ?

Answ. I will.

¶ Then the Priest shall say,

WE receive this Child into the congregation

* Here the Priest shall make a Croſs of Christ's flock ; * upon the Child's forehead, and do sign him with the sign of the Croſs, in token that hereafter he shall not be ashamed.

*ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

¶ Then shall the Priest say,

SEEING now, dearly beloved brethren, that *this Child* is by Baptism regenerate, and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that he may lead the rest of *his* life according to this beginning.

¶ Then shall the Priest say,

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he* is made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting king-

dom, through Jesus Christ our Lord. Amen.

¶ Then all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.

FORASMUCH as *this Child* hath promised by you his Sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he* bath made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering alway, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Baptism of such as are of riper Years.

¶ But if they which bring the Infant to the Church do make such uncertain Answers to the Priest's Questions, as that it cannot appear that the Child was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential Parts of Baptism;) then let the Priest baptize it in the Form before appointed

for Publick Baptism of Infants; saving that at the dipping of the Child in the Font he shall use this Form of Words,

If thou art not already baptized, N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The MINISTRATION of BAPTISM to such as are of RIPER YEARS, And able to answer for themselves.

¶ When any such Persons as are of riper Years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a Week before at the least, by the Parents, or some other discreet Persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.

¶ And if they shall be found fit, then the Godfathers and Godmothers, (the People being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font, immediately after the Second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

¶ And standing there, the Priest shall ask, whether any of the Persons here presented be baptized, or no; If they shall answer, No: then shall the Priest say thus;

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his boundless

goodness he will grant to these persons that which by nature they cannot have; that they may be baptized with water and the Holy Ghost, and received into Christ's Holy Church, and be made lively members of the same.

¶ Then shall the Priest say,
Let us pray.
(And here all the Congregation shall kneel)

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing

Baptism of such as are of riper Years.

perishing by water ; and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism ; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water to the mystical washing away of sin ; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon these thy servants ; wash them, and sanctify them with the Holy Ghost ; that they being delivered from thy wrath, may be received into the ark of Christ's Church ; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life ; there to reign with thee world without end, through Jesus Christ our Lord. Amen.

A LMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead ; We call upon thee for these persons, that they coming to thy holy Baptism, may receive remission of their sins by spiritual regeneration. Receive them, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive ; seek, and ye shall find ; knock, and

it shall be opened unto you : so give now unto us that ask ; let us that seek, find ; open the gate unto us that knock ; that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

¶ Then shall the People stand up, and the Priest shall say,

Hear the words of the Gospel written by Saint John, in the third Chapter, beginning at the first Verse :

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God ; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born, when he is old ? Can he enter the second time into his mother's womb, and be born ? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh ; and that which is born of the Spirit, is spirit.

Baptism of such as are of riper Years.

spirit, Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ After which he shall say this Exhortation following.

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, That except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall

receive the gift of the Holy Ghost: For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God;) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present persons, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them* partakers of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these* persons, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm

Baptism of such as are of riper Years.

confirm this faith in us evermore. Give thy Holy Spirit to these persons, that they may be born again, and be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ Then the Priest shall speak to the Persons to be baptized on this wise:

WELL-beloved, who are come hither desiring to receive holy Baptism, ye have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also, that our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, ye must also faithfully, for your part, promise in the presence of these your Witnesses, and this whole Congregation, that ye will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

¶ Then shall the Priest demand of each of the Persons to be baptized, severally, these Questions following:

Quest. DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answ. I renounce them all.

Quest. DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answ. All this I stedfastly believe.

Quest. WILT thou be baptized in this faith?

Answ. That is my desire.

Quest.

Baptism of such as are of riper Years.

Ques^t. **W**I L T thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans^w. I will endeavour so to do, God being my helper.

¶ Then shall the Priest say,

OMerciful God, grant that the old Adam in these persons may be so buried, that the new man may be raised up in them. Amen.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that they being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and

of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplication of this Congregation; sanctify this water to the mystical washing away of sin; and grant that the persons now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest take each Person to be baptized, by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,

NI baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then shall the Priest say,
WE receive this Person into the congregation

* Here the Priest shall make a Cross upon the Person's forehead. *

with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

¶ Then shall the Priest say,
SEEING now, dearly beloved brethren, that these persons are regenerate, and grafted into the

Baptism of such as are of Riper Years.

the body of Christ's Church,
let us give thanks unto Al-
mighty God for these benefits,
and with one accord make
our prayers unto him, that they
may lead the rest of their life
according to this beginning.

¶ Then shall be said the Lord's Prayer, all kneeling.

OUR Father, which art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy will be done in earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation, But deliver us from evil. Amen.

WE yield thee humble
thanks, O heavenly
Father, that thou hast vouch-
safed to call us to the know-
ledge of thy grace, and faith in
thee; Increase this knowledge
and confirm this faith in us
evermore. Give thy holy Spi-
rit to *these persons*; that being
now born again, and made
heirs of everlasting salvation,
through our Lord Jesus Christ,
they may continue thy ser-
vants, and attain thy promises,
through the same Lord Jesus
Christ thy Son, who liveth and
reigneth with thee, in the uni-
ty of the same Holy Spirit,
everlastingly. *Amen.*

¶ Then all standing up, the Priest shall use this Exhortation follow-

*ing; speaking to the Godfathers
and Godmothers first.*

FORASMUCH as these persons have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him ; ye must remember, that it is your part and duty to put them in mind, what a solemn vow, promise, and profession they have now made before this Congregation, and especially before you their chosen witnesses. And ye are also to call upon them to use all diligence to be rightly instructed in God's holy Word ; that so they may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

¶ And then speaking to the new
baptized Persons, he shall proceed,
and say,

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light ; remembering always that Baptism representeth unto us our profession ; which is, to follow the example of our Saviour Christ, and to be made like unto him ; that as he died, and rose again for us ; so should we who are

M baptized,

Baptism of such as are of Riper Years.

baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil

and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ It is expedient that every Person, thus baptized, should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.

¶ If any Persons, not baptized in their Infancy, shall be brought to be baptized before they come to Years of Discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism; only changing the word (Infant) for (Child or Person) as occasion requireth.

A CATECHISM;

That is to say, An Instruction, to be learned of every Person before he be brought to be confirmed by the Bishop.

Question.

WHAT is your Name?

Ans^w. N. or M.

Quest. Who gave you this Name?

Ans^w. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Quest. What did your Godfathers and Godmothers then for you?

Ans^w. They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy Will and Commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Ans^w. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy Belief.

Ans^w.

I Believe in God the Father Almighty, Maker of Heaven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into Hell; The third day he rose again from

A Catechism.

from the dead, He ascended into Heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ;
The holy Catholick Church ;
The Communion of Saints ;
The Forgiveness of sins ; The Resurrection of the body, And the life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy belief ?

Answ. First, I learn to believe in God the Father, who hath made me, and all the world ;

Secondly, in God the Son, who hath redeemed me, and all mankind ;

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments : Tell me how many there be ?

Answ. Ten.

Quest. Which be they ?

Answer.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me ; and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain : For the Lord will not hold him guiltless, that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee.

M 2 VI. Thou

A Catechism.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. What dost thou chiefly learn by these commandments?

Answ. I learn two things: My duty towards God, and my duty towards my neighbour.

Quest. What is thy duty towards God?

Answ. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Quest. What is thy duty towards thy neighbour?

Answ. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother:

To honour and obey the king, and all that are put in authority under him: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt no body by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. My good child, know this, that thou art not able to do these things of thyself, nor walk in the Commandments of God, and to serve him, without his special Grace; which thou must learn at all times to call for by diligent Prayer: Let me hear therefore, if thou canst say the Lord's Prayer?

Answer:

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive

forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Quest. What destrest thou of God in this Prayer?

Answ. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things, that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, thro' our Lord Jesus Christ: And therefore I say, Amen; So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Answ. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word *Sacrament*?

Answ. I mean an outward and visible sign of an inward

and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

Answ. Two; the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign, or Form in Baptism?

Answ. Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Quest. What is the inward and spiritual grace?

Answ. A death unto sin, and a new birth unto righteousness: For being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Answ. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Quest. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answ. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacra-
M 3
ment

A Catechism.

ment of the Lord's Supper ordained?

Answ. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part, or sign of the Lord's Supper?

Answ. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Answ. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Quest. What are the benefits whereof we are partakers thereby?

Answ. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of them who come to the Lord's Supper?

Answ. To examine themselves, whether they repent truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

¶ And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices, (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to bear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

¶ So soon as Children are come to a competent Age, and can say in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.

¶ And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in manner following.

THE

ORDER of CONFIRMATION,

Or laying on of Hands upon those that are baptized, and come to Years of discretion.

¶ Upon the Day appointed, all that are to be then confirmed, being placed, and standing in Order before the Bishop; he (or some other Minister appointed by him) shall read this Preface following:

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: Which order is very convenient to be observed; to the end that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves, faithfully to observe such things, as they by their own confession have assented unto.

¶ Then shall the Bishop say,
O ye here in the presence
of God, and of this congregation, renew the solemn
promise and vow that was

made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do all those things, which your Godfathers and Godmothers then undertook for you?

¶ And every one shall audibly answer,
I do.

The Bishop.

OUR help is in the Name
of the Lord;
Answ. Who hath made heaven and earth.

Bishop. Blessed be the Name
of the Lord;

Answ. Henceforth, world
without end.

Bish. Lord, hear our prayers;

Answ. And let our cry
come unto thee.

Bishop. Let us pray.

ALMIGHTY and everliving
God, who hast vouchsafed to regenerate these thy
servants by water and the Holy Ghost, and hast given unto
them forgiveness of all their
sins; Strengthen them, we beseech thee, O Lord, with the
Holy Ghost the Comforter, and daily increase in them thy
manifold gifts of grace; the
M 4 spirit

The Order of Confirmation.

spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.

¶ Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

DESEND, O Lord, this thy Child [or this thy servant] with thy heavenly grace, that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.

¶ Then shall the Bishop say,
The Lord be with you:

Answ. And with thy spirit.

¶ And (all kneeling down) the Bishop shall add,

Let us pray.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, But deliver us from evil. Amen.

¶ And this Collect.

ALMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble

supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy Fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

¶ Then the Bishop shall bless them, saying thus,

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. Amen.

¶ And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

TH E

THE
FORM of SOLEMNIZATION of
MATRIMONY.

¶ First the Banns of all that are to be married together, must be published in the Church three several Sundays or Holy-days, in the time of divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner:

¶ Publish the Banns of Marriage between M. of —— and N. of ——. If any of you know cause, or just Impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it: This is the first [second, or third] time of asking.

¶ And if the Persons that are to be married, dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked from the Curate of the other Parish.

¶ At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church, with their Friends and Neighbours: And there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,

D EARLY beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this man and this woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical

union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly and in the fear of God; duly considering the causes for which Matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons, as have not the gift of continency, might marry, and keep themselves undefiled members of Christ's body.

Thirdly,

Of Matrimony.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity, and adversity: Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ And also, speaking unto the Persons that shall be married, he shall say;

I Require and charge you both (as ye will answer at the dreadful day of judgement, when the secrets of all hearts shall be disclosed) that if either of you know any Impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow, are not joined together by God, neither is their Matrimony lawful.

¶ At which day of Marriage, if any man do alledge and declare any Impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient Sureties with him, to the Parties; or else put in a Caution (to the full value of such charges, as the Persons to be married do thereby sustain) to prove his allegation: Then the solemnization must be deferred, until such time as the truth be tried.

¶ If no Impediment be alledged, then shall the Curate say unto the Man, M. WILT thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ The Man shall answer,
I will.

¶ Then shall the Priest say unto the Woman, N. WILT thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ The Woman shall answer,
I will.

¶ Then shall the Minister say,
Who giveth this Woman to be
married to this Man?

¶ Then shall they give their troth to each other in this manner:

¶ The Minister receiving the Woman at her Father's or Friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth:

I M. take thee N. to my wedded wife, to have and to hold, from this day forward,

Of Matrimony.

ward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ Then shall they loose their hands; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I N. take thee M. to my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ Then shall they again loose their hands; and the Man shall give unto the Woman a Ring, laying the same upon the book, with the accustomed duty to the Priest and Clerk. And the Priest taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Priest, shall say,

W ITH this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down; and the Minister shall say,

Let us pray.

O Eternal God, Creator and Preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge;) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord.

Amen.

¶ Then shall the Priest join their right hands together, and say,

Those whom God hath joined together, let no man put asunder.

¶ Then shall the Minister speak unto the People.

F ORASMUCH as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ And

Of Matrimony.

¶ And the Minister shall add this Blessing.

GOD the Father, God the Son, God the Holy Ghost, bleſſe, preserve, and keep you; the Lord mercifully with his favour look upon you; and ſo fill you with all spiritual benediction and grace, that ye may ſo live together in this life, that in the world to come ye may have life everlasting. Amen.

¶ Then the Minister or Clerks going to the Lord's Table, ſhall ſay or ſing this Psalm following.

Beati omnes. Psal. cxxviii.

BLESSED are all they that fear the Lord: and walk in his ways.

For thou ſhalt eat the labour of thine hands: O well is thee, and happy ſhalt thou be.

Thy wife ſhall be as the fruitful vine: upon the walls of thine house;

Thy children like the olive-branches: round about thy table.

Lo, thus ſhall the man be blessed: that feareth the Lord.

The Lord from out of Sion ſhall ſo bleſſe thee: that thou ſhalt see Jerusalem in proſperity all thy life long;

Yea, that thou ſhalt see thy children's children: and peace upon Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ Or this Psalm.

Deus misereatur. Psal. lxvii.

GOD be merciful unto us, and bleſſ us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice, and be glad: for thou ſhalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then ſhall the earth bring forth her increase: and God, even our own God, ſhall give us his blessing.

God ſhall bleſſ us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ The Psalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, ſhall ſay,

Lord,

Of Matrimony.

Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

O UR Father, which art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy will be done in earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, save thy servant, and thy handmaid ;

Answer. Who put their trust in thee.

Minister. O Lord, send them help from thy holy place ;

Answer. And evermore defend them.

Minister. Be unto them a tower of strength,

Answer. From the face of their enemy.

Minister. O Lord, hear our prayer ;

Answer. And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts ; that whatsoever in thy holy Word they shall profitably learn, they may indeed fulfil the same. Look,

O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort ; so vouchsafe to send thy blessing upon these thy servants ; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

This Prayer next following shall be omitted, where the woman is past Child-bearing.

O Merciful Lord and heavenly Father, by whose gracious gift mankind is increased ; We beseech thee, assist with thy blessing these two persons ; that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty ; that they may see their children christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. Amen.

O God, who by thy mighty power hast made all things of nothing ; who also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning ; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one ;

one : O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church ; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church ; who gave himself for it, loving and cherishing it even as his own flesh;) and also that this woman may be loving and amiable, faithful and obedient to her husband ; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

* *Then shall the Priest say,*

A LMIGHTY God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage ; Pour upon you the riches of his grace, sanctify, and blefs you ; that ye may please him both in body and soul, and live together in holy love unto your lives end. Amen.

* *After which if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.*

A LL ye that are married, or that intend to take

the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth chapter, doth give this commandment to all married men ; Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word ; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing ; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself : For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church : for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife ; and they two shall be one flesh. This is a great mystery ; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are

are married; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the afore-named Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying; Ye wiyes, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ It is convenient that the new married Persons should receive the Holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

VISITATION of the SICK.

¶ When any Person is sick, notice shall be given thereof to the Minister of the Parish; who coming into the sick Person's house, shall say,

PEACE be to this house, and to all that dwell in it.
¶ When he cometh into the sick man's presence, he shall say, kneeling down,
REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord; spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answ. Spare us, good Lord.

¶ Then shall the Minister say,
Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name; thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answ. Which putteth his trust in thee.

Minister. Send him help from thy holy place;

Answ. And evermore mightily defend him.

Minister. Let the enemy have no advantage of him;

Answ. Nor the wicked approach to hurt him.

Minister. Be unto him, O Lord, a strong tower,

Answ. From the face of his enemy.

Minister. O Lord, hear our prayers;

Answ. And let our cry come unto thee.

Minister. O Lord, look down from heaven, behold, visit, and relieve this thy servant: Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. Amen.

HEAR us Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness: Sanctify, we beseech thee, this thy Fatherly correction to him; that the sense of his weakness may add strength to his faith, and seriousness to his repentance: That if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear,

The Visitation of the Sick.

fear, and to thy glory : or else give him grace so to take thy visitation, that after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

¶ Then shall the Minister exhort the sick Person after this form, or other like.

EARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you ; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity ; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father ; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his Fatherly visitation, submitting yourself wholly unto his will ; it shall turn to your profit, and help you for-

ward in the right way that leadeth unto everlasting life.

¶ If the Person visited be very sick, then the Curate may end his Exhortation in this place, or else proceed.

TAKE therefore in good part the chastisement of the Lord : For (as St. Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons : for what son is he whom the father chasteneth not ? But if ye be without chastisement, whereof all are partakers ; then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence : shall we not much rather be in subjection unto the Father of spirits, and live ? For they verily for a few days chastened us after their own pleasure : but he for our profit, that we might be partakers of his holiness. These words, good brother, are written in holy Scripture for our comfort and instruction ; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made

The Visitation of the Sick.

like unto Christ, by suffering patiently adversities, troubles, and sicknesses: For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy, is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently; I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine yourself and your estate, both toward God and man; so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgement. Therefore I shall rehearse to you the Articles of our Faith; that you may know, whether you do believe as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus;

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

¶ The sick person shall answer, All this I stedfastly believe.

¶ Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him, for

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For the better discharging of his Conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

¶ These words before rehearsed, may be said before the Minister begin his Prayer, as he shall see cause.

¶ The Minister should not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.

¶ Here shall the sick person be moved to make a special Confession of his sins, if he feel his Conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort:

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners, who truly repent and believe in him; of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ And then the Priest shall say the Collect following.

Let us pray.

O Most merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most

loving Father) whatsoever hath ben decayed by the fraud and malice of the devil, or by his own carnal will and frailnes; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears; asswage his pain; as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins; but strengthen him with thy blessed Spirit; and when thou art pleased to take him hence, take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

¶ Then shall the Minister say this Psalm.

PSAL. lxxi. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me; for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for; thou

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art my hope, even from my youth.

Through thee have I been holpen up ever since I was born : thou art he, that took me out of my mother's womb ; my praise shall alway be of thee.

I am become as it were a monster unto many : but my sure trust is in thee.

O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age : forsake me not when my strength faileth me.

For mine enemies speak against me ; and they that lay wait for my soul, take their counsel together, saying : God hath forsaken him, persecute him, and take him ; for there is none to deliver him.

Go not far from me, O God : my God, haste thee to help me.

Let them be confounded and perish, that are against my soul : let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway : and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

I will go forth in the strength of the Lord God :

and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high ; and great things are they that thou hast done : O God, who is like unto thee !

Glory be to the Father, &c.

As it was in the beginning, is now, &c.

¶ Adding this :

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us ; Save us, and help us, we humbly beseech thee, O Lord.

¶ Then shall the Minister say,

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ And

¶ And after that shall say,
UNTO God's gracious
mercy and protection we
commit thee. The Lord bles-
thee, and keep thee. The
Lord make his face to shine
upon thee, and be gracious
unto thee. The Lord lift up
his countenance upon thee, and
give thee peace, both now and
evermore. Amen.

Ghost, ever one God, world
without end. Amen.

¶ A Prayer for a Sick Person, when
there appeareth small hope of re-
covery.

O Father of mercies, and
God of all comfort, our
only help in time of need ;
We fly unto thee for succour
in behalf of this thy servant,
here lying under thy hand in
great weakness of body. Look
graciously upon him, O Lord ;
and the more the outward man
decayeth, strengthen him, we
beseech thee, so much the more
continually with thy grace and
Holy Spirit in the inner man.
Give him unfeigned repentance
for all the errors of his life
past, and stedfast faith in thy
Son Jesus ; that his sins may
be done away by thy mercy,
and his pardon sealed in hea-
ven, before he go hence, and
be no more seen. We know,
O Lord, that there is no word
impossible with thee ; and that
if thou wilt, thou canst even
yet raise him up, and grant him
a longer continuance amongst
us : Yet forasmuch as in all
appearance the time of his dis-
solution draweth near ; so fit
and prepare him, we beseech
thee, against the hour of death ;
that after his departure hence
in peace, and in thy favour,
his soul may be received into
thine everlasting kingdom,
through the merits and media-
tion of Jesus Christ, thine only

¶ A Prayer for a Sick Child.

O Almighty God, and mer-
ciful Father, to whom
alone belong the issues of
life and death ; Look down
from heaven, we humbly be-
seech thee, with the eyes of
mercy upon this Child now ly-
ing upon the bed of sickness :
Visit him, O Lord, with thy
salvation ; deliver him in thy
good appointed time from his
bodily pain, and save his soul
for thy mercies sake : That if
it shall be thy pleasure to pro-
long his days here on earth, he
may live to thee, and be an
instrument of thy glory, by
serving thee faithfully, and do-
ing good in his generation ; or
else receive him into those hea-
venly habitations, where the
souls of them that sleep in the
Lord Jesus, enjoy perpetual
rest and felicity : Grant this,
O Lord, for thy mercies sake,
in the same thy Son our Lord
Jesus Christ, who liveth and
reigneth with thee and the Holy

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Son, our Lord and Saviour
Amen.

¶ A commendatory Prayer for a sick person at the point of departure.

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, thro' the merits of Jesus Christ thine only Son our Lord. Amen.

¶ A Prayer for persons troubled in mind or in conscience.

O Blessed Lord, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against him, and makest him to possess his former iniquities; thy wrath lieth hard upon him, and his soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give him a right understanding of himself, and of thy threats and promises; that he may neither cast away his confidence in thee, nor place it any where but in thee. Give him strength against all his temptations, and heal all his distempers. Break not the bruised reed, nor quench the smoaking flax. Shut not up thy tender mercies in displeasure; but make him to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver him from fear of the enemy, and lift up the light of thy countenance upon him, and give him peace, through the merits and mediation of Jesus Christ our Lord. Amen.

COMMUNION of the SICK.

¶ Forasmuch as all mortal men be subject to many sudden Perils, Diseases, and Sicknesse, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, wheresoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of Pestilence, or other infectious Sicknes) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for the lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister; he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.

THE COLLECT.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will;) and wheresoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

The Epistle. Hebr. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. S. John v. 24.

VERILY, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ After which the Priest shall proceed according to the Form before prescribed for the holy Communion, beginning at these words [Ye that do truly repent, &c.]

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

¶ But if a Man, either by reason of the extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent

The Communion of the Sick.

repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption ; earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore ; he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.

¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the Form of the Visitation at the Psalm [In thee, O Lord, have I put my trust, &c.] and go straight to the Communion.

¶ In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or Neighbours can be gotten to communicate with the sick in their houses, for fear of the infection ; upon special request of the diseased, the Minister may only communicate with him.

The ORDER for the BURIAL of the DEAD.

¶ Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

¶ The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the grave, shall say, or sing,

I AM the resurrection and the life faith the Lord : he that believeth in me, though he were dead, yet shall he live : And whosoever liveth and believeth in me, shall never die. St. John xi. 25, 26.

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body ; yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another. Job xix. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry no-

thing out. The Lord gave, and the Lord hath taken away ; blessed be the Name of the Lord. 1 Tim. vi. 7. Job i. 21.

¶ After they are come into the Church, shall be read one or both of these Psalms following.

PSAL. xxxix. *Dixi, custodiam.*

I Said, I will take heed to my ways : that I offend not in my tongue.

I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

I held my tongue, and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

My heart was hot within me ; and while I was thus musing, the fire kindled : and at

The Burial of the Dead.

At the last I spake with my tongue ;

Lord, let me know my end, and the number of my days : that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee ; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope : truly my hope is even in thee.

Deliver me from all mine offences : and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth : for it was thy doing.

Take thy plague away from me : I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears ;

For I am a stranger with thee : and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be world without end. Amen.

PSAL. xc: *Domine, refugium.*

L ORD, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

For a thousand years, in thy sight, are but as yesterday : seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as sleep : and fade away suddenly, like the grass.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee : and our secret

The Burial of the Dead.

secret sins in the light of thy countenance.

For when thou art angry, all our days are gone : we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten ; and though men be so strong, that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days : that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last : and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

Shew thy servants thy work : and their children thy glory.

And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then shall follow the Lesson, taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthsians.

1 Cor. xv. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits ; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed, is death : for he hath put all things under his feet. But when he saith, All things are put under him ; it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all ?

Why

The Burial of the Dead.

Why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body, as it hath pleased him; and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one

star differeth from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam, was made a living soul; the last Adam was made a quickening Spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthly; the second man is the Lord from heaven. As is the earthly, such are they that are earthly: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on in-

The Burial of the Dead.

incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality ; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing :

MAN that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower ; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death : of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased ?

Yet, O Lord God most holy, O Lord most mighty,

O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts ; shut not thy merciful ears to our prayers ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

¶ Then while the earth shall be cast upon the Body by some standing by, the Priest shall say,

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground ; earth to earth, ashes to ashes, dust to dust ; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ Then shall be said, or sung,

I Heard a voice from heaven, saying unto me ; Write, From henceforth blessed are the dead which die in the Lord : Even so saith the Spirit ; for they rest from their labours.

¶ Then

The Burial of the Dead.

¶ Then shall the Priest say,
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in
heaven, Hallowed be thy
Name; Thy kingdom come;
Thy will be done in earth, as
it is in heaven: Give us this
day our daily bread; And for-
give us our trespasses, as we
forgive them that trespass a-
gainst us; And lead us not in-
to temptation, But deliver us
from evil. Amen.

Priest.

ALMIGHTY God, with
whom do live the spirits of
them that depart hence in the
Lord, and with whom the souls
of the faithful, after they are de-
livered from the burden of the
flesh, are in joy and felicity;
We give thee hearty thanks, for
that it hath pleased thee to de-
liver this our *brother* out of the
miseries of this sinful world;
beseeching thee, that it may
please thee of thy gracious
goodness, shortly to accomplish
the number of thine elect, and
to hasten thy kingdom; that we,
with all those that are depart-
ed in the true faith of thy holy
Name, may have our perfect
consummation and bliss, both
in body and soul, in thy eter-
nal and everlasting glory, thro'
Jesus Christ our Lord. Amen.

THE COLLECT.

Merciful God, the Fa-
ther of our Lord Jesus
Christ, who is the resurrection
and the life; in whom who-
soever believeth shall live,
though he die; and whosoever
liveth, and believeth in him,
shall not die eternally; who
also hath taught us, by his ho-
ly Apostle Saint Paul, not to
be sorry as men without hope;
for them that sleep in him;
We meekly beseech thee, O
Father, to raise us from the
death of sin unto the life of
righteousness; that when we
shall depart this life, we may
rest in him, as our hope is, this
our *brother* doth; and that at
the general Resurrection in the
last day, we may be found ac-
ceptable in thy sight; and re-
ceive that blessing, which thy
well-beloved Son shall then
pronounce to all that love and
fear thee, saying, Come, ye
blessed children of my Father,
receive the kingdom prepared
for you from the beginning of
the world: Grant this, we be-
seech thee, O merciful Father,
through Jesus Christ, our Me-
diator and Redeemer. Amen.

THE Grace of our Lord
Jesus Christ, and the love
of God, and the fellowship of
the Holy Ghost, be with us all
evermore. Amen.

THE

THE

THANKSGIVING of WOMEN after CHILD-BIRTH,

Commonly called, *The Churching of Women.*

¶ *The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,*

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say;

¶ *Then shall the Priest say,*
Psalm cxvi. *Dilexi quoniam.*

I Am well pleased: that the Lord hath heard the voice of my prayer;
That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness; and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death:

mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, &c.

As it was in the, &c.

¶ *Or Psalm cxxvii. Nisi Dominus.*

EXCEPT the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo,

A Commination.

¶ Lo, children and the fruit of the womb : are an heritage and gift, that cometh of the Lord.

Like as the arrows in the hand of the giant : even so are the young children.

Happy is the man that hath his quiver full of them : they shall not be ashamed, when they speak with their enemies in the gate.

Glory be to the Father, &c.
As it was in the, &c.

¶ Then shall the Priest say,
Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name ; thy kingdom come ; Thy will be done in earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation, But deliver us from evil :

For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Minister. O Lord, save this woman thy servant ;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower ;

Answer. From the face of her enemy.

Min. Lord, hear our prayer ;

Answer. And let our cry come unto thee.

Minister. Let us pray.

¶ Almighty God, we give thee humble thanks, for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth ; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present ; and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

¶ The Woman that cometh to give her Thanks, must offer accustomed Offerings; and if there be a Communion, it is convenient that she receive the holy Communion.

A C O M M I N A T I O N,

Or denouncing of God's Anger and Judgments against Sinners, with certain Prayers to be used on the First Day of Lent, and at other times, as the Ordinary shall appoint.

¶ After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall in the Reading-Pew, or Pulpit, say,

BRETHREN, in the Primitive Church there was a godly discipline, that at the be-

ginning of Lent, such persons as stood convicted of notorious sin, were put to open penance,

A Commination.

penance, and punished in this world, that their souls might be sayed in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof, (until the said discipline may be restored again, which is much to be wished) it is thought good, that at this time (in the presence of you all) should be read the general Sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, *Amen*: To the intent that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

CURSED is the man that maketh any carved or molten image, to worship it.

¶ And the People shall answer and say, Amen.

Minister. Cursed is he, that curseth his father and mother.

Answer. Amen.

Minister. Cursed is he, that removeth his neighbour's landmark.

Answer. Amen.

Minister. Cursed is he, that maketh the blind to go out of his way.

Answer. Amen.

Minister. Cursed is he, that perverteth the judgment of the stranger, the fatherless, and widow.

Answer. Amen.

Minister. Cursed is he, that smiteth his neighbour secretly.

Answer. Amen.

Minister. Cursed is he, that lieth with his neighbour's wife.

Answer. Amen.

Minister. Cursed is he, that taketh reward to slay the innocent.

Answer. Amen.

Minister. Cursed is he, that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer. Amen.

Minister. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

Answer. Amen.

Minister.

NOW seeing that all they are accursed (as the prophet David beareth witness), who do err and go astray from the commandments of God; let us (remembering the dreadful judgement hanging over our heads, and

and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart ; bewailing and lamenting our sinful life, acknowledging and confessing our offences; and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees ; so that every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God : He shall pour down rain upon the sinners, snares, fire, and brimstone, storm and tempest ; this shall be their portion to drink. For lo, the Lord is come out of his place, to visit the wickednes of such as dwell upon the earth. But who may abide the day of his coming ? Who shall be able to endure, when he appeareth ? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn ; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night : and when men shall say, Peace, and all things are safe ; then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the

stubbornness of their heart, have heaped unto themselves ; which despised the goodness, patience, and long-sufferance of God, when he calleth them continually to repentance. Then shall they call upon me, (saith the Lord,) but I will not hear ; they shall seek me early, but they shall not find me ; and that, because they hated knowledge, and received not the fear of the Lord ; but abhorred my counsel, and despised my correction. Then shall it be too late to knock, when the door shall be shut ; and too late to cry for mercy, when it is the time of justice. O terrible voice of most just judgment, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels ! Therefore, brethren, take we heed betime, while the day of salvation lasteth ; for the night cometh, when none can work : but let us, while we have the light, believe in the light, and walk as children of the light ; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment ; and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart

A Commination.

we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done; make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us and most willing to pardon us, if we come unto him with faithful repentance: If we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity; and be ordered by the governance of his Holy Spirit; seeking always his glory, and

serving him duly in our vocation with thanksgiving: This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: Unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the Place where they are accustomed to say the Litany) shall say this Psalm.

Psal. 51. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make

A Commination.

make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness : that the bones, which thou hast broken, may rejoice.

Turn thy face away from my sins, and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from thy presence : and take not thy Holy Spirit from me.

O give me the comfort of thy help again : and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and graci-

ous unto Sion : build thou the walls of Jerusalem ;

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy will be done in earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, save thy servants,

Answ. That put their trust in thee.

Minister. Send unto them help from above ;

Answ. And evermore mightily defend them.

Minister. Help us, O God our Saviour ;

Answ. And for the glory of thy Name deliver us ; be merciful

A Commination.

ciful to us sinners, for thy Name's sake.

Minister. O Lord, hear our prayer;

Answ. And let our cry come unto thee.

Minister. Let us pray.

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord.

Amen.

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins: Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly ac-

knowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister;*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them; And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great; And after the multitude of thy mercies look upon us, through the merits and mediation of thy blessed Son, Jesus Christ our Lord. *Amen.*

¶ *Then the Minister alone shall say,*

THE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore.

Amen.

THE
PSALTER or PSALMS
OF
DAVID,

Pointed as they are to be sung, or said in CHURCHES.

THE FIRST DAY.

MORNING PRAYER.

PSAL. 1. *Beatus vir, qui non abiit.*

BLESSED is the man, that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful ;

2 But his delight is in the law of the Lord : and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.

4 His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment : neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish.

PSAL. 2. *Quare fremuerunt gentes?*

WHY do the heathen so furiously rage together : and why do the people imagine a vain thing ?

2 The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against his anointed.

3 Let us break their bonds asunder : and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath : and vex them in his sore displeasure.

6 Yet have I set my King : upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me : Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings : be learned, ye that are judges of the earth.

11 Serve the Lord in fear : and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way : if his wrath be kindled, (yea, but a little) blessed are all they that put their trust in him.

PSAL. 3. *Domine, quid multiplicati?*

L ORD, howare they increas-ed that trouble me: many are they that rise against me.

2 Many one there be that say of my soul : There is no help for him in his God.

3 But thou, O Lord, art my defender : thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice : and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again : for the Lord sustained me.

6 I will not be afraid for ten thousands of the people : that have set themselves against me round about.

7 Up, Lord, and help me, O my God : for thou smitest all mine enemies upon the cheek-bone ; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord : and thy blessing is upon thy people.

PSAL. 4. *Cum invocarem.*

H EAR me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble ; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after leasing ?

3 Know this also, that the Lord hath chosen to himself the man that is godly : when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness : and put your trust in the Lord.

6 There be many that say : Who will shew us any good ?

7 Lord, lift thou up : the light of thy countenance upon us.

8 Thou hast put gladness in my heart : since the time that their corn and wine and oil increased.

9 I will lay me down in peace, and take my rest : for it is thou, Lord, only, that makest me dwell in safety.

PSAL.

PSAL. 5. Verba mea auribus.

P onder my words, O Lord : consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God : for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing : the Lord will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies : make thy way plain before my face.

9 For there is no faithfulness in his mouth : their inward parts are very wickedness.

10 Their throat is an open sepulchre : they flatter with their tongue.

11 Destroy thou them, O God ; let them perish through their own imaginations : cast them out in the multitude of their ungodliness ; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice : they shall ever be giving of thanks, because thou defendest them ; they that love thy Name shall be joyful in thee ;

13 For thou, Lord, wilt give thy blessing unto the righteous : and with thy favourable kindness wilt thou defend him as with a shield.

E V E N I N G P R A Y E R .

PSAL. 6. Domine, ne .

O Lord, rebuke me not in thine indignation : neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak : O Lord, heal me for my bones are vexed.

3 My soul also is sore troubled : but, Lord, how long wilt thou punish me ?

4 Turn thee, O Lord, and deliver my soul : O save me for thy mercies sake ;

5 For in death no man remembereth thee : and who will give thee thanks in the pit ?

6 I am weary of my groaning ; every night wash I my bed : and water my couch with my tears.

7 My beauty is gone for very trouble : and worn away because of all mine enemies.

8 Away from me, all ye that work vanity : for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition :

petition : the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed : they shall be turned back, and put to shame suddenly.

PSAL. 7. *Domine, Deus meus.*

O Lord my God, in thee have I put my trust : save me from all them that persecute me, and deliver me ;

2 Lest he devour my soul, like a lion, and tear it in pieces : while there is none to help.

3 O Lord my God, if I have done any such thing : or if there be any wickedness in my hands ;

4 If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy ;

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies : arise up for me in the judgment that thou hast commanded.

7 And so shall the congregation of the people come about thee : for their sakes therefore lift up thyself again.

8 The Lord shall judge the people ; give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end : but guide thou the just.

10 For the righteous God trieth the very hearts and reins.

11 My help cometh of God : who preserveth them that are true of heart.

12 God is a righteous Judge, strong, and patient : and God is provoked every day.

13 If a man will not turn, he will whet his sword : he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death : he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit : and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head : and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness : and I will praise the Name of the Lord most High.

PSAL. 8. *Domine, Dominus noster.*

O Lord our governor, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens !

2 Out of the mouth of very babes

babes and sucklings hast thou ordained strength because of thine enemies : that thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers : the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him : and the son of man, that thou visitest him ?

5 Thou madest him lower than the angels : to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet ;

7 All sheep and oxen : yea, and the beasts of the field ;

8 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

9 O Lord our Governor : how excellent is thy Name in all the world !

MORNING PRAYER.

PSAL. 9. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart : I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee : yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back : they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause : thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly : thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end : even as the cities which thou hast destroyed ; their memorial is perished with them.

7 But the Lord shall endure for ever : he hath also prepared his seat for judgment.

8 For he shall judge the world in righteousness : and minister true judgment unto the people.

9 The Lord also will be a defence for the oppressed : even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee : for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord, which dwelleth in Sion : shew the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them : and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord ; consider the trouble which I suffer of them that hate me : thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter

daughter of Sion : I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made : in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment : the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell : and all the people that forget God.

18 For the poor shall not alway be forgotten : the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand : let the heathen be judged in thy sight.

20 Put them in fear, O Lord : that the heathen may know themselves to be but men.

PSAL. 10. *Ut quid, Domine?*

WH Y standest thou so far off, O Lord : and hidest thy face in the needful time of trouble ?

2 The ungodly for his own lust doth persecute the poor : let them be taken in the crafty wiles that they have imagined.

3 For the ungodly hath made boast of his own heart's desire : and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God : neither is God in all his thoughts.

5 His ways are alway grievous : thy judgments are far above out of his sight, and there-

fore despiseth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud : under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent ; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poor.

10 He doth ravish the poor : when he getteth him into his net.

11 He falleth down, and humbleth himself : that the congregation of the poor may fall into the hand of his captains.

12 He hath said in his heart, Tush, God hath forgotten : he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush, thou God carest not for it.

15 Surely, thou hast seen it : for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thine hand : the poor committeth himself unto thee ;

thee ; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious : take away his ungodliness, and thou shall find none.

18 The Lord is King for ever and ever : and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor : thou preparest their heart, and thine ear hearkeneth thereto ;

20 To help the fatherless and poor unto their right : that the man of the earth be no more exalted against them.

PSAL. 11. *In Domino confido.*

IN the Lord put I my trust ; how say ye then to my soul, That she should flee as a bird unto the hill ?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down : and what hath the righteous done ?

4 The Lord is in his holy temple : the Lord's seat is in heaven.

5 His eyes consider the poor : and his eye-lids try the children of men.

6 The Lord alloweth the righteous : but the ungodly, and him that delighteth in wickedness, doth his soul abhor.

7 Upon the ungodly, he shall rain snares, fire and brimstone,

storm and tempest : this shall be their portion to drink.

8 For the righteous Lord loveth righteousness : his countenance will behold the thing that is just.

EVENING PRAYER.

PSAL. 12. *Salvum me fac.*

HELP me, Lord ; for there is not one godly man left : for the faithful are diminished from among the children of men.

2 They talk of vanity every one with his neighbour : they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips : and the tongue that speaketh proud things ;

4 Which have said, With our tongue will we prevail : we are they that ought to speak ; who is lord over us ?

5 Now for the comfortless troubles sake of the needy, and because of the deep fighting of the poor ;

6 I will up, saith the Lord : and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words : even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord : thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side :

The 2. day.

P S A L M S.

The 3. day.

sive : when they are exalted, the children of men are put to rebuke.

PSAL. 13. *Usque quo, Domine?*

HOW long wilt thou forget me, O Lord, for ever : how long wilt thou hide thy face from me ?

2 How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me ?

3 Consider and hear me, O Lord my God : lighten mine eyes, that I sleep not in death ;

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy : and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the name of the Lord most Highest.

PSAL. 14. *Dixit insipiens.*

THE fool hath said in his heart : There is no God.

2 They are corrupt and become abominable in their doings : there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way ; they are altogether

become abominable : there is nonethatdoeth good, no not one.

5 Their throat is an open sepulchre ; with their tongues have they deceived : the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways ; and the way of peace have they not known : there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread, and call not upon the Lord ?

9 There were they brought in great fear, even where no fear was : for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion ? When the Lord turneth the captivity of his people : then shall Jacob rejoice, and Israel shall be glad.

MORNING PRAYER.

PSAL. 15. *Domine, quis habbit?*

LORD, who shall dwell in thy tabernacle : or who shall rest upon thy holy hill ?

2 Even he, that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh

eth the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour ; and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes : and make much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

6 He that hath not given his money upon usury : nor taken reward against the innocent.

7 Whoso doeth these things : shall never fall.

PSAL. 16. *Conservame, Domine.*

PRESERVE me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord : Thou art my God ; my goods are nothing unto thee.

3 All my delight is upon the saints, that are in the earth : and upon such as excel in virtue.

4 But they that run after another god : shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning : my reins also chasten me in the night season.

9 I have set God always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

11 For why ? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt shew me the path of life ; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

PSAL. 17. *Exaudi, Domine.*
H EAR the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night season ; thou hast tried me, and shalt find no wickedness in me : for I am utterly purposed that my mouth shall not offend.

4 Because of men's works, that are done against the words of thy lips : I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths : that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me : incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee : from such as resist thy right hand.

8 Keep me as the apple of an eye : hide me under the shadow of thy wings,

9 From the ungodly that trouble me mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat : and their mouth speaketh proud things.

11 They lie waiting in our way on every side : turning their eyes down to the ground ;

12 Like as a lion that is greedy of his prey : and as it were a lion's whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of thine ;

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world : which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire : and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness : and when I awake up

after thy likeness, I shall be satisfied with it.

EVENING PRAYER.

PSAL. 18. *Diligam te, Domine.*

I Will love thee, O Lord, my strength ; the Lord is my stony rock, and my defence : my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised : so shall I be safe from mine enemies.

3 The sorrows of death compassed me : and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me : the snares of death overtook me.

5 In my trouble I will call upon the Lord : and complain unto my God.

6 So shall he hear my voice out of his holy temple : and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked : the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence : and consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down : and it was dark under his feet.

10 He

10 He rode upon the cherubins, and did fly : he came flying upon the wings of the wind.

11 He made darkness his secret place : his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed : hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder : hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth also into a place of liberty : he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my

hands shall he recompence me.

21 Because I have kept the ways of the Lord : and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the foward thou shalt learn frowardness.

27 For thou shalt save the people, that are in adversity : and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord also is tried in the fire ; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord : or who hath any strength, except our God ?

32 It is God, that girdeth

me

me with strength of war : and maketh my way perfect.

33 He maketh my feet like hart's feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go : that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them : neither will I turn again, till I have destroyed them.

38 I will smite them, that they shall not be able to stand : but fall under my feet.

39 Thou hast girded me with strength unto the battle : thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the peo-

ple : and thou shalt make me the head of the heathen.

44 A people whom I have not known : shall serve me.

45 As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

46 The strange children shall fail : and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper : and praised be the God of my salvation.

48 Even the God, that feeth that I be avenged : and subdueth the people unto me.

49 It is he, that delivereth me from my cruel enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles : and sing praises unto thy Name.

51 Great prosperity giveth he unto his King : and sheweth loving-kindness unto David his Anointed, and unto his seed for evermore.

MORNING PRAYER.

PSAL. 19. *Cxli enarrant.*

THE heavens declare the glory of God : and the firmament sheweth his handy work.

2 One day telleth another : and one night certifieth another.

3 There is neither speech nor

The 4. day.

P S A L M S.

The 4. day.

nor language : but their voices
are heard among them.

4 Their sound is gone out
into all lands : and their words
into the ends of the world.

5 In them hath he set a ta-
bernacle for the sun : which
cometh forth as a bridegroom
out of his chamber, and rejoic-
eth as a giant to run his course.

6 It goeth forth unto the ut-
termost part of the heaven, and
runneth about unto the end of
it again : and there is nothing
hid from the heat thereof.

7 The law of the Lord is an
undefiled law, converting the
soul : the testimony of the Lord
is sure, and giveth wisdom
unto the simple.

8 The statutes of the Lord
are right, and rejoice the heart :
the commandment of the Lord
is pure, and giveth light unto
the eyes.

9 The fear of the Lord is
clean, and endureth for ever :
the judgments of the Lord are
true, and righteous altogether.

10 More to be desired are
they than gold, yea, than much
fine gold : sweeter also than
honey, and the honey-comb.

11 Moreover, by them is thy
servant taught : and in keeping
of them there is great reward.

12 Who can tell how oft he
offendeth : O cleanse thou me
from my secret faults.

13 Keep thy servant also
from presumptuous sins, lest
they get the dominion over me :

so shall I be undefiled, and in-
nocent from the great offence.

14 Let the words of my
mouth, and the meditation of
my heart : be alway acceptable
in thy sight,

15 O Lord : my strength,
and my redeemer.

PSAL. 20. *Exaudiat te
Dominus.*

THE Lord hear thee in
the day of trouble : the
Name of the God of Jacob
defend thee ;

2 Send thee help from the
sanctuary : and strengthen thee
out of Sion ;

3 Remember all thy offer-
ings : and accept thy burnt-
sacrifice ;

4 Grant thee thy heart's de-
sire : and fulfil all thy mind.

5 We will rejoice in thy sal-
vation, and triumph in the
Name of the Lord our God :
the Lord perform all thy peti-
tions.

6 Now know I, that the
Lord helpeth his Anointed, and
will hear him from his holy
heaven : even with the whole-
some strength of his right hand.

7 Some put their trust in
chariots, and some in horses :
but we will remember the
Name of the Lord our God.

8 They are brought down,
and fallen : but we are risen,
and stand upright.

9 Save, Lord, and hear us,
O King of heaven : when we
call upon thee.

PSAL. 21. *Domine, in virtute tua.*

TH E King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire : and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head,

4 He asked life of thee, and thou gavest him a long life : even for ever and ever.

5 His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7 And why ? because the King putteth his trust in the Lord : and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

EVENING PRAYER.

PSAL. 22. *Deus, Deus meus.*

MY God, my God, look upon me ; why hast thou forsaken me : and art so far from my health, and from the words of my complaint.

2 O my God, I cry in the day-time, but thou hearest not : and in the night-season also I take no rest.

3 And thou continuest holy : O thou worship of Israel !

4 Our fathers hoped in thee : they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen : they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man : a very scorn of men, and the out-cast of the people.

7 All they that see me, laugh me to scorn : they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would

would deliver him : let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb : thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born : thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me : fat bulls of Bashan close me in on every side.

13 They gape upon me with their mouths : as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

16 For many dogs are come about me : and the counsel of the wicked layeth siege against me.

17 They pierced my hands and my feet ; I may tell all my bones : they stand staring and looking upon me.

18 They part my garments among them : and cast lots upon my vesture.

19 But be not thou far from

me, O Lord : thou art my succour, haste thee to help me.

20 Deliver my soul from the sword : my darling from the power of the dog.

21 Save me from the lion's mouth : thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren : in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him : magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel ;

24 For he hath not despised, nor abhorred the low estate of the poor : he hath not hid his face from him, but when he called unto him, he heard him.

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied : they that seek after the Lord shall praise him ; your hearts shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's : and he is the Governor among the people.

29 All such as be fat upon earth : have eaten, and worshipped.

30 All they that go down into

into the dust shall kneel before him : and no man hath quickened his own soul.

31 My seed shall serve him : they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness : unto a people that shall be born, whom the Lord hath made.

PSAL. 23. *Dominus regit me.*

THE Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

MORNING PRAYER.

PSAL. 24. *Domini est terra.*

THE earth is the Lord's, and all that therein is :

the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas : and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord : or who shall rise up in his holy place ?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

6 This is the generation of them that seek him : even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 Who is the King of glory : it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is the King of glory : even the Lord of hosts, he is the King of glory.

PSAL. 25. *Ad te, Domine, levavi.*

UNTO thee, O Lord, will I lift up my soul ; my God, I have put my trust in thee : O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hoped in thee shall not be ashamed : but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth; and learn me : for thou art the God of my salvation ; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies : and thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth : but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord : therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgment : and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth : unto such as keep his covenant, and his testimonies.

10 For thy Name's sake, O Lord : be merciful unto my sin, for it is great.

11 What man is he, that feareth the Lord : him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease : and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him :

and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord : for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me : for I am desolate and in misery.

16 The sorrows of my heart are enlarged : O bring thou me out of my troubles.

17 Look upon my adversity and misery : and forgive me all my sin.

18 Consider mine enemies, how many they are : and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me : let me not be confounded ; for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me : for my hope hath been in thee.

21 Deliver Israel, O God : out of all his troubles.

PSAL. 26. *Judica me, Domine.*

B E thou my Judge, O Lord, for I have walked innocently : my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me : try out my reins and my heart.

3 For thy loving-kindness is ever before mine eyes : and I will walk in thy truth.

4 I have not dealt with vain persons : neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocence, O Lord : and so will I go to thine altar;

7 That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty.

10 In whose hands is wickedness : and their right hand is full of gifts,

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the Lord in the congregations.

EVENING PRAYER.

PSAL. 27. *Dominus illuminatio.*

THE Lord is my light, and my salvation ; whom then shall I fear ; the Lord is the strength of my life ; of whom then shall I be afraid ?

2 When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh : they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war a-

gainst me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head : above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face : Thy face, Lord, will I seek.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me : the Lord taketh me up.

13 Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine aduersaries :

for

for there are false witnessess risen up against me, and such as speak wrong.

15 I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart ; and put thou thy trust in the Lord.

PSAL. 28. *Ad te, Domine.*

UNTO thee will I cry, O Lord my strength : think no scorn of me ; lest if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee : when I hold up my hands toward the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers : which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands : pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands : therefore shall he break them down, and not build them up.

7 Praised be the Lord : for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shield ; my heart hath trusted in him, and I am helped : therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength : and he is the wholesome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance : feed them, and set them up for ever.

PSAL. 29. *Afferte Domino.*

BRING unto the Lord, O ye mighty, bring young rams unto the Lord : ascribe unto the Lord worship and strength ;

2 Give the Lord the honour due unto his Name : worship the Lord with holy worship.

3 It is the Lord, that commandeth the waters : it is the glorious God, that maketh the thunder.

4 It is the Lord, that ruleth the sea ; the voice of the Lord is mighty in operation : the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar trees : yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also and Sirion, like a young unicorn.

7 The voice of the Lord divideth the flames of fire ; the

voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood : and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people : the Lord shall give his people the blessing of peace.

MORNING PRAYER.

PSAL. 30. *Exaltabo te, Domine.*

I Will magnify thee, O Lord, for thou hast set me up : and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee : and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his : and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I never shall be removed : thou, Lord, of thy goodness

hadst made my hill so strong.

7 Thou didst turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

9 What profit is there in my blood : when I go down to the pit ?

10 Shall the dust give thanks unto thee : or shall it declare thy truth ?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

PSAL. 31. *Inte, Domine, speravi.*

I N thee, O Lord, have I put my trust : let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me : make haste to deliver me.

3 And be thou my strong rock, and house of defence : that thou mayest save me.

4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net that they have laid privily for me : for thou art my strength.

6 Into thy hands I commend my spirit : for thou hast redeemed

redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness ; yea, my soul and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me ; and they, that did see me without, conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their couniel to take away my life.

16 But my hope hath been in thee, O Lord : I have said, Thou art my God.

17 My time is in thy hand ; deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew thy servant the light of thy countenance : and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men !

22 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said : I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer : when I cried unto thee.

26 O love the Lord, all ye his saints : for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

EVENING PRAYER.

PSAL. 32. *Beati, quorum.*

BLESSED is he, whose unrighteousness is forgiven : and whose sin is covered.

2 Blessed is the man, unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed away through my daily complaining,

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no un-

derstanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but who so putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

PSAL. 33. *Exultate, justi.*

R EJOICE in the Lord, O ye righteous : for it becometh well the just to be thankful.

2 Praise the Lord with harp : sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song : sing praises lustily unto him with a good courage.

4 For the word of the Lord is true : and all his works are faithful.

5 He loveth righteousness and judgment : the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made : and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world ;

9 For he spake, and it was done :

done : he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people, whose God is the Lord Jehovah : and blessed are the folk, that he hath chosen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and understandeth all their works.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy ;

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently

tarried for the Lord : for he is our help, and our shield.

20 For our heart shall rejoice in him : because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

PSAL. 34. *Benedicam Domino.*

I Will alway give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me : and let us magnify his Name together.

4 I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him : and delivereth them.

8 O taste and see, how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints : for they that fear him lack nothing.

10 The lions do lack, and suffer hunger : but they who seek the Lord, shall want no manner of thing that is good.

11 Come, ye children, and hearken

hearken unto me : I will teach you the fear of the Lord.

12 What man is he, that lusteth to live : and would fain see good days ?

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

14 Eschew evil, and do good : seek peace, and ensue it.

15 The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous ; but the Lord delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

MORNING PRAYER.

PSAL. 35. *Judica, Domine.*

PLEAD thou my cause, O Lord, with them that

strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind : and the Angel of the Lord scattering them.

6 Let their way be dark and slippery : and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net, that he hath laid privily, catch himself : that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord : it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him.

11 False

11 False witness did rise up : they laid to my charge things that I knew not.

12 They rewarded me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting : and my prayer shall turn into mine own bosom.

14 I behaved myself, as though it had been my friend, or my brother : I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers : who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praise thee among much people.

19 O let not them that are mine enemies, triumph over me ungodly : neither let them wink with their eyes, that hate me without a cause.

20 And why ? their communing is not for peace : but they imagine deceitful words

against them that are quiet in the land.

21 They gaped upon me with their mouths, and said : Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord : hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel : avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness : and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it : neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble : let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteousness dealing : yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise all the day long.

PSAL. 36. *Dixit injusus.*

MY heart sheweth me the wickedness of the ungodly :

godly : that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight : until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit : he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed; and hath set himself in no good way : neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens : and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains : thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast; How excellent is thy mercy, O God : and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house : and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life : and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know thee : and thy righteousness unto them that are true of heart.

11 O let not the foot of

pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen all that work wickedness : they are cast down, and shall not be able to stand.

EVENING PRAYER.

PSAL. 37. *Noli emulari.*

FRET not thyself because of the ungodly : neither be thou envious against the evil doers ;

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord : and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him : but grieve not thyself at him, whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted

rooted out : and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart : and their bow shall be broken.

16 A small thing that the righteous hath : is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken : and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly : and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20 As for the ungodly they shall perish ; and the enemies of the Lord shall consume as the

fat of lambs : yea, even as the smoke, shall they consume away.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful and liberal.

22 Such as are blessed of God, shall possess the land : and they that are cursed of him, shall be rooted out.

23 The Lord ordereth a good man's going : and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away : for the Lord upholdeth him with his hand.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth : and his seed is blessed.

27 Flee from evil; and do the thing that is good ; and dwell for evermore.

28 For the Lord loveth the thing that is right ; he forfaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgment.

32 The law of his God is in his heart : and his going shall not slide.

33 The ungodly feeth the righteous : and seeketh occasion to slay him.

34 The Lord will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

MORNING PRAYER. PSAL. 38. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life, laid snares for me : and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as

as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot slipt, they rejoiced greatly against me.

17 And I, truly, am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are against me : because I follow the thing that good is.

21 Forsake me not, O Lord my God : be not thou far from me.

22 Haste thee to help me : O Lord God of my salvation.

PSAL. 39. *Dixi, custodiam.*

I Said, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept silence,

yea, even from good words ; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled : and at the last I spake with my tongue ;

5 Lord, let me know my end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee ; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears

consider my calling : hold not thy peace at my tears ;

14 For I am a stranger with thee, and a sojourner : as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

PSAL. 40. *Expectans expectavi.*

I Waited patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to usward : and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them : they should be more than I am able to express.

8 Sacrifice and meat-offering thou wouldest not : but mine ears hast thou opened.

9 Burnt-offerings, and sa-

crifice for sin, hast thou not required : then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart : my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving-kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me ; my sins have taken such hold upon me, that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and

and rewarded with shame : that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyful and glad in thee : and let such as love thy salvation, say alway, The Lord be praised.

20 As for me, I am poor and needy : but the Lord careth for me.

21 Thou art my helper and redeemer : make no long tarrying, O my God.

EVENING PRAYER.

PSAL. 41. *Beatus qui intelligit.*

BLESSED is he that considereth the poor and needy : the Lord shall deliver him in time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed : make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me : heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me : When shall he die, and his name perish ?

6 And if he come to see me, he speaketh vanity : and his heart conceiveth falsehood within himself, and when he cometh forth, he telleth it.

7 All mine enemies whisper

together against me : even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted : who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.

11 By this I know thou favourest me : that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel : world without end. Amen.

PSAL. 42. *Quemadmodum.*
IKE as the hart desireth the water-brooks : so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God : When shall I come to appear before the presence of God ?

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy God ?

4 Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God ;

5 In the voice of praise and thankf-

The 8. day.

P S A L M S.

The 9. day.

thanksgiving : among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me ?

7 Put thy trust in God : for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gone over me.

10 The Lord hath granted his loving kindness in the daytime : and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppreseth me ?

12 My bones are smitten asunder as with a sword : while mine enemies that trouble me, cast me in the teeth ;

13 Namely, while they say daily unto me : Where is now thy God ?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

15 O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

PSAL. 43. *Judica me, Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppreseth me ?

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

6 O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

MORNING PRAYER,

PSAL. 44. *Deus, curibus.*

WE have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old ;

2 How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own

sword :

sword : neither was it their own arm that helped them ;

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

5 Thou art my King, O God : send help unto Jacob.

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow : it is not my sword that shall help me ;

8 But it is thou that savest us from our enemies : and puttest them to confusion that hate us.

9 We make our boast of God all day long : and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us, spoil our goods.

12 Thou lettest us be eaten up like sheep, and hast scattered us among the heathen.

13 Thou sellest thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a

by-word among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me ;

17 For the voice of the slanderer and blasphemer : for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee : nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back : neither our steps gone out of thy way ;

20 No, not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god : shall not God search it out ? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou : awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face : and forgettest our misery and trouble ?

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us for thy mercies sake,

PSAL. 45. *Eruetavit cor meum.*

MY heart is inditing of a good matter : I speak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty : according to thy worship and renown.

5 Good luck have thou with thine honour : ride on, because of the word of truth, of meekness, and righteousness ; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee : even in the midst among the king's enemies.

7 Thy seat, O God, endureth for ever : the scepter of thy kingdom is a right scepter.

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia : out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women : upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear : forget also thine own people, and thy father's house.

12 So shall the king have pleasure in thy beauty : for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

14 The king's daughter is all glorious within : her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work : the virgins that be her fellows, shall bear her company, and shall be brought unto thee.

16 With joy and gladnes shall they be brought : and shall enter into the King's palace.

17 Instead of thy fathers thou shalt have children : whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another : therefore shall the people give thanks unto thee, world without end.

PSAL. 46. *Deus noster refugium.*

GOD is our hope and strength : a very present help in trouble.

2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea.

3 Though

3 Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God : the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved : but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us : the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord : what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in funder, and burneth the chariots in the fire.

10 Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us : the God of Jacob is our refuge.

EVENING PRAYER.
PSAL.47.*Omnis gentes, plaudite.*

O Clap your hands together, all ye people : O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared : he is the great King upon all the earth.

3 He shall subdue the people under us : and the nations under our feet.

4 He shall choose out an heritage for us : even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise : and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God : O sing praises, sing praises unto our King.

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon his holy seat.

9 The princes of the people are joined unto the people of the God of Abraham : for God, which is very high exalted, doth defend the earth, as it were with a shield.

PSAL. 48. *Magnus Dominus.*

GREAT is the Lord, and highly to be praised : in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north side lieth the city of the great King ; God is well known in her palaces, as a sure refuge.

3 For lo, the kings of the earth : are gathered, and gone by together.

God : Why dost thou preach my laws, and takest my covenant in thy mouth ;

17 Whereas thou hatest to be reformed : and hast cast my words behind thee ?

18 When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

20 Thou hatest, and spakest against thy brother : yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly ; that I am even such a one as thy self : but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God : lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me : and to him, that ordereth his conversation right, will I shew the salvation of God.

PSAL. 51. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies, do away mine offences.

2 Wash me throughly from

my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear, when thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness : that the bones, which thou hast broken, may rejoice.

9 Turn thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy Holy Spirit from me.

12 O give me the comfort of thy help again : and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art

art the God of my health : and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion : build thou the walls of Jerusalem ;

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

PSAL. 52. *Quid gloriariſ?*

WHY boastest thou thyself, thou tyrant : that thou canſt do miſchief ;

2 Whereas the goodness of God : endureth yet daily ?

3 Thy tongue imagineth wickedneſſ : and with lies thou cuttest like a sharp rafor.

4 Thou haſt loved unrighteousneſſ more than goodneſſ : and to talk of lies more than righteousness.

5 Thou haſt loved to ſpeak all words that may do hurt : O thou false tongue.

6 Therefore haſt God deſtroy thee for ever : he haſt

take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also haſt ſee this, and fear : and haſt laugh him to ſcorn.

8 Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himſelf in his wickedneſſ.

9 As for me, I am like a green olive-tree in the house of God : my truſt is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou haſt done : and I will hope in thy Name ; for thy saints like it well.

EVENING PRAYER.

PSAL. 53. *Dixit insipiens.*

THE foolish body hath ſaid in his heart : There is no God.

2 Corrupt are they, and become abominable in their wickedneſſ : there is none that doeth good.

3 God looked down from heaven upon the children of men : to ſee if there were any, that would understand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

5 Are not they without understanding, that work wickedneſſ :

ness : eating up my people as if they would eat bread ? they have not called upon God.

6 They were afraid where no fear was : for God hath broken the bones of him that besieged thee ; thou hast put them to confusion, because God hath despised them.

7 Oh, that the salvation were given unto Israel out of Sion : Oh, that the Lord would deliver his people out of captivity !

8 Then should Jacob rejoice : and Israel should be right glad.

PSAL. 54. *Deus, in nomine.*

SAVE me, O God, for thy Name's sake : and avenge me in thy strength.

2 Hear my prayer, O God : and hearken unto the words of my mouth.

3 For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper : the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies : destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord : because it is so comfortable.

7 For he hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

PSAL. 55. *Exaudi, Deus.*

HEAR my prayer, O God : and hide not thyself from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief ; so maliciously are they set against me.

4 My heart is disquieted within me : and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove : for then would I flee away, and be at rest.

7 Lo, then would I get me away afar off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them : for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof : mischief also, and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour :

dishonour : for then I could have borne it.

13 Neither was it mine adversary, that did magnify himself against me : for then peradventure I would have hid myself from him.

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took sweet counsel together : and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God : and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly : and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battle that was against me : for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart : his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon

the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days : nevertheless, my trust shall be in thee, O Lord.

MORNING PRAYER.

PSAL. 56. *Miserere mei, Deus.*

B E merciful unto me, O God, for man goeth about to devour me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up : for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometimes afraid : yet put I my trust in thee.

4 I will praise God, because of his word : I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words : all that they imagine is to do me evil.

6 They hold all together, and keep themselves close : and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness : thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings ; put my tears into thy bottle : are not these things noted in thy book ?

9 Whosoever I call upon thee, then shall mine enemies be put to flight : this I know ; for God is on my side.

10 In God's word will I rejoice : in the Lord's word will I comfort me.

11 Yea, in God have I put my trust : I will not be afraid what man can do unto me.

12 Unto thee O God, will I pay my vows : unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling : that I may walk before God in the light of the living.

PSAL. 57. *Miserere mei, Deus.*

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee : and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high God : even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven : and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth : my soul is among lions.

5 And I lie even among the children of men, that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God,

above the heavens : and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my foul : they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed : I will sing, and give praise.

9 Awake up, my glory ; awake, lute and harp : I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens : and thy glory above all the earth.

PSAL. 58. *Si vere utique.*

ARE your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men ?

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

3 The ungodly are foward, even from their mother's womb : as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder that stoppeth her ears ;

5 Which

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break their teeth, O God, in their mouths; smite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace ; and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.

8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous : doubtless, there is a God that judgeth the earth.

EVENING PRAYER.

PSAL 59. *Eripe me de inimicis.*

DELIVER me from mine enemies, O God : defend me from them that rise up against me.

2 O deliver me from the wicked doers : and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul : the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare

themselves without my fault : arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips : for who doth hear ?

8 But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee : for thou art the God of my refuge.

10 God sheweth me his goodness plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why ? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish : and know that it is God, that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a dog, and

and will go about the city.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing : for thou, O God, art my refuge, and my merciful God.

PSAL. 60. Deus, repulisti nos.

O God, thou hast cast us out, and scattered us abroad : thou hast also been displeased ; O turn thee unto us again.

2 Thou hast moved the land, and divided it : heal the sores thereof ; for it shaketh.

3 Thou hast shewed thy people heavy things : thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee : that they may triumph because of the truth.

5 Therefore were thy beloved delivered : help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasseh is mine : Ephraim also is the strength of my head ; Judah is my law-giver ;

8 Moab is my wash-pot ; over

Edom will I cast out my shoe : Philistia, be thou glad of me.

9 Who will lead me into the strong city : who will bring me into Edom ?

10 Hast not thou cast us out, O God : Wilt not thou, O God, go out with our hosts ?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

PSAL. 61. Exaudi, Deus.

H EAR my crying, O God : give hear unto my prayer.

2 From the ends of the earth will I call upon thee : when my heart is in heaviness.

3 O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life : that his years may endure throughout all generations.

7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto

unto thy Name : that I may daily perform my vows.

MORNING PRAYER.

—PSAL. 62. *Nonne Deo?*

MY soul truly waiteth still upon God : for of him cometh my salvation.

2 He verily is my strength and my salvation : he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man : ye shall be slain all the sort of you ; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt : their delight is in lies ; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God : for my hope is in him.

6 He truly is my strength and my salvation : he is my defence, so that I shall not fall.

7 In God is my health and my glory : the rock of my might and in God is my trust.

8 O put your trust in him always, ye people : pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and

robbery ; give not yourselves unto vanity : if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same : that power belongeth unto God ;

12 And that thou, Lord, art merciful : for thou rewardest every man, according to his work.

PSAL. 63. *Déus, Déus meus,*

O God, thou art my God : early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness : that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself : my lips shall praise thee.

5 As long as I live will I magnify thee on this manner : and lift up my hands unto thy Name.

6 My soul shall be satisfied even as it were with marrow and fatness : when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed ? and thought upon thee when I was waking ?

8 Because thou hast been my helper : therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee : thy right hand hath upholden me.

10 These also that seek the hurt of my soul : they shall go under the earth.

11 Let them fall upon the edge of the sword : that they may be a portion for foxes,

12 But the king shall rejoice in God ; all they also that swear by him, shall be commended : for the mouth of them that speak lies shall be stopped.

PSAL. 64. *Exaudi, Deus.*

HEAR my voice, O God, in my prayer : preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers ;

3 Who have whet their tongue like a sword ; and shoot out their arrows, even bitter words ;

4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

5 They encourage themselves in mischief : and commune among themselves, how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it : that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow : that they shall be wounded.

8 Yea, their own tongues shall make them fall : infomuch that who so seeth them, shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done : for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him : and all they that are true of heart shall be glad.

EVENING PRAYER.

PSAL. 65 *Te decet hymnus.*

THOU, O God, art praised in Sion : and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer : unto thee shall all flesh come.

3 My misdeeds prevail against me : O be thou merciful unto our sins.

4 Blessed is the man whom thou choosest, and receivest unto thee : he shall dwell in thy court : and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation ; thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens : thou that makest the out-goings of the morning and evening to praise thee.

9 Thou

9 Thou visitest the earth, and blefdest it : thou makest it very plenteous.

10 The river of God is full of water : thou preparest their corn ; for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof : thou makest it soft with the drops of rain, and blefdest the increase of it.

12 Thou crownest the year with thy goodness : and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness ; and the little hills shall rejoice on every side.

14 The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

PSAL. 66. Jubilate Deo.

O Be joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

12 Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

13 For all the world shall worship thee : sing of thee, and praise thy Name.

4 O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men !

5 He turned the sea into

dry land : so that they went through the water on foot ; there did we rejoice thereof.

6 He ruleth with his power for ever ; his eyes behold the people : and such as will not believe, shall not be able to exalt themselves.

7 O praise our God, ye people : and make the voice of his praise to be heard ;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare : and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart: the Lord will not hear me: 17 But God hath heard me: and considered the voice of my prayer. 18 Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

PSALM. 87. *Deus misereatur*.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us:

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice, and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring for her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

MORNING PRAYER.

PSAL. 68. *Exurgat Deus*.

LET God arise, and let his enemies be scattered: let them also that hate him, flee before him.

Like as the smoke vanisheth, so shall thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God. 13 But let the righteous be glad and rejoice before God: let them also be merry and joyful.

14 O sing unto God, and sing praises unto his Name: magnify him that rideth upon the heavens, as it were upon an horse; praise him in his Name JAH, and rejoice before him.

5 He is a Father of the fatherless, and a defender of the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the transgates continue in scarceness.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God; even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thing inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The

11 The Lord gave the word : great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited : and they of the household divided the spoils.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake : then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill : even an high hill, as the hill of Basan.

16 Why hop ye for ye high hills ? this is God's hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation : God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness,

22 The Lord hath said, I will bring my people again, as I did from Egypt : mine own will I bring again, as I did sometime from the deep of the sea ;

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest : how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart !

27 Their is little Benjamin their ruler, and the princes of Judah their council : the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee : establish the thing, O God, that thou hast wrought in us.

29 For thy temple's sake at Jerusalem : so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad

among the beasts of the people,
so that they humbly bring pieces
of silver : and when he hath
scattered the people that delight
in war ;

31 Then shall the princes
come out of Egypt : the Mo-
rians land shall soon stretch
out her hands unto God.

32 Sing unto God, O ye
kingdoms of the earth : O sing
praises unto the Lord ;

33 Who sitteth in the hea-
vens over all, from the begin-
ning : lo, he doth send out his
voice, yea, and that a mighty
voice.

34 Ascribe ye the power to
God over Israel : his worship
and strength is in the clouds.

35 O God, wonderful art
thou in thy holy places : even
the God of Israel ; he will give
strength and power unto his
people ; blessed be God.

EVENING PRAYER.

PSAL. 69. *Salvum me fac.*
SAVE me, O God : for the
waters are come in, even
unto my soul.

2 I stick fast in the deep
mire, where no ground is : I
am come into deep waters, so
that the floods run over me.

3 I am weary of crying ; my
throat is dry : my sight faileth
me, for waiting so long upon
my God.

4 They that hate me with-
out a cause, are more than the
haits of my head ; they that hate

mine enemies, and would de-
stroy me guiltless, are mighty.

5 I paid them the things that
I never took : God, thou know-
est my simpliceness, and my
faults are not hid from thee !

6 Let not them that trust
in thee, O Lord God of hosts,
be ashamed for my cause : let
not those that seek thee be
confounded through me, O
Lord God of Israel.

7 And why for thy sake
have I suffered reproof : shame
hath covered my face.

8 I am become a stranger
unto my brethren : even an alien
unto my mother's children.

9 For the zeal of thine house
hath even eaten me : and the
rebukes of them that rebuked
thee, are fallen upon me.

10 I wept, and chastened
myself with fasting : and that
was turned to my reproof.

11 I put on sackcloth also :
and they jested upon me.

12 They that sit in the gate
speak against me : and the
drunkards make songs upon
me.

13 But, Lord, I make my
prayer unto thee : in an ac-
ceptable time.

14 Hear me, O God, in the
multitude of thy mercy : even
in the truth of thy salvation.

15 Take me out of the mire,
that I sink not : O let me be
delivered from them that hate
me, and out of the deep waters.

16 Let not the water-flood
drown me.

drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable : turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble : O haste thee, and hear me.

19 Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart; I am full of heaviness : I looked for some to have pity on me, but there was no man ; neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirsty, they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not ; and ever bow thou down their backs.

25 Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents ;

27 For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another : and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

31 I will praise the Name of God with a song : and magnify it with thanksgiving.

32 This also shall please the Lord : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

34 For the Lord heareth the poor : and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea, and all that move therein.

36 For God will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it : and they that love his Name shall dwell therein.

PSAL. 70. *Dominus in adjutorium.*

H ASTE thee, O God; to deliver me : make haste to help me, O Lord.

2 Let them be ashamed and

confounded that seek after my soul : let them be turned backward and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there.

4 But let all those that seek thee, be joyful and glad in thee : and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery : haste thee unto me, O God.

6 Thou art my helper and my Redeemer : O Lord, make no long tarrying,

MORNING PRAYER.

PSAL. 71. *In te, Domine, speravi,*

IN thee, O Lord, have I put my trust ; let me never be put to confusion : but rid me, and deliver me in thy righteousness ; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort ; thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for : thou art my hope, evyn from my youth.

5 Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb ; my praise shall always be of thee.

6 I am become as it were a monster unto many ; but my sure trust is in thee.

7 O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age : forsake me not when my strength faileth me.

9 For mine enemies speak against me ; and they that lay wait for my soul, take their counsel together, saying : God hath forsaken him, persecute him, and take him ; for there is none to deliver him.

10 Go not far from me, O God ; my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul : let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway : and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

14 I will go forth in the strength of the Lord God ; and will make mention of thy righteousness only.

15 Thou, O God, hast taught me

me from my youth up until now : therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am grayheaded : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high : and great things are they that thou hast done ; O God, who is like unto thee !

18 O what great troubles and adversities hast thou shewed me ! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick : unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips shall be fain when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame, that seek to do me evil.

PSAL. 72. *Deus, iudicium.*

GIVE the King thy judgments, O God : and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong doer.

5 They shall fear thee, as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wool : even as the drops, that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy ; and shall preserve

13 preserve the souls of the poor ;
 14 He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever; his Name shall remain under the sun among the posterities : which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which only doeth wondrous things ;

19 And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

EVENING PRAYER.

PSAL. 73. *Quam bonus Israel!*

TRULY God is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well nigh slipt.

3 And why ? I was grieved at the wicked : I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the Most High;

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it : is there knowledge in the Most High ?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocence.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this : but it was too hard for me,

16 Until

16 Until I went into the sanctuary of God : then understood I the end of these men;

17 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

18 Oh, how suddenly do they consume : perish, and come to a fearful end !

19 Yea, even like as a dream when one awaketh : so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before thee.

22 Nevertheless, I am alway by thee : for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God :

and to speak of all thy works in the gates of the daughter of Sion,

PSAL. 74. *Ut quid, Deus?*

O God, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture ?

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work ;

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground ;

9 Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O God,

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever ?

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy ?

13 For God is my king of old : the help that is done upon earth he doeth it himself,

14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks : thou driedst up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.

MORNING PRAYER.

PSAL. 75. *Confitebimur tibi:*
UNTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy name also is so nigh : and that do thy wondrous works declare.

3 When I receive the congregation : I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof : I bear up the pillars of it.

5 I said unto the fools, Deal not so madly : and to the ungodly, Set not up your horn.

6 Set not up your horn on high : and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west : nor yet from the south.

8 And why ? God is the Judge : he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine

wine is red : it is full mixed : and he poureth out of the same. ¶

¶ 10 As for the dregs thereof : all the ungodly of the earth shall drink them : and suck them out. ¶

¶ 11 But I will talk of the God of Jacob : and praise him for ever. ¶

¶ 12 All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted. ¶

PSAL. 76. *Notus in Iudea.*

In Jewry is God known : his Name is great in Israel. ¶

¶ 2 At Salem is his tabernacle : and his dwelling in Sion. ¶

¶ 3 There brake he the arrows of the bow : the shield, the sword, and the battle. ¶

¶ 4 Thou art of more honour and might : than the hills of the robbers. ¶

¶ 5 Their proud have been robbed ; they have slept their sleep : and all the men, whose hands were mighty, have found nothing. ¶

¶ 6 At thy rebuke, O God of Jacob : both the chariot and horse are fallen. ¶

¶ 7 Thou even thou art to be feared : and who may stand in thy sight when thou art angry ?

¶ 8 Thou didst cause thy judgement to be heard from heaven : the earth trembled, and was still, ¶

¶ 9 When God arose to judgement : and to help all the meek upon earth,

¶ 10 The fierceness of man shall turn to thy praise : and the fierceness of them shalt thou refrain. ¶

¶ 11 Promise unto the Lord your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared. ¶

¶ 12 He shall restrain the spirit of princes : and is wonderful among the kings of the earth. ¶

PSAL. 77. *Vocē meā.*

¶ 1 Will cry unto God with my voice : even unto God will I cry with my voice, and he shall hearken unto me. ¶

¶ 2 In the time of my trouble I fought the Lord : my sore ran, and ceased not in the night-season ; my soul refused comfort. ¶

¶ 3 When I am in heaviness, I will think upon God : when my heart is vexed, I will complain. ¶

¶ 4 Thou holdest mine eyes waking : I am so feeble, that I cannot speak. ¶

¶ 5 I have considered the days of old : and the years that are past. ¶

¶ 6 I call to remembrance my song : and in the night I commune with my own heart, and search out my spirits. ¶

¶ 7 Will the Lord absent himself for ever : and will he be no more intreated ?

¶ 8 Is his mercy clean gone for ever : and is his promise come utterly

utterly to an end for evermore?

9 Hath God forgotten to be gracious : and will he shut up his loving-kindness in displeasure?

10 And I said, It is mine own infirmity : but I will remember the years of the right hand of the Most Highest.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God as our God?

14 Thou art the God that doest wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundered : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightnings shone upon the ground, the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

20 Thou leddest thy people like sheep : by the hand of Moses and Aaron.

EVENING PRAYER.

PSAL. 78. *Attendite, popule.*

HEAR my law, O thy people : incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will declare hard sentences of old;

3 Which we have heard and known : and such as our fathers have told us ;

4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderful works that he had done.

5 He made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children ;

6 That their posterity might know it : and the children which were yet unborn.

7 To the intent that when they came up : they might shew their children the same ;

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments ;

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not steadfastly unto God ;

10 Like as the children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They

11 They kept not the covenant of God : and would not walk in his law ;

12 But forgat what he had done : and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against him : and provoked the Most Highest in the wilderness.

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying : Shall God prepare a table in the wilderness ?

21 He smote the stony rock indeed, that the waters gushed out ; and the streams flowed withal : but can he give bread also, or provide flesh for his people ?

22 When the Lord heard this, he was wróth : so the fire

was kindled in Jacob, and there came up heavy displeasure against Israel ;

23 Because they believed not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down Manna also upon them for to eat : and gave them food from heaven.

26 So man did eat angels food : for he sent them meat enough.

27 He caused the east-wind to blow under heaven : and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled ; for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more : and believed not his wondrous works.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he flew them they sought him : and turned them early, and enquired after God.

35 And they remembered that God was their strength : and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds : and destroyed them not.

39 Yea; many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness : and grieved him in the desert.

42 They turned back, and tempted God : and moved the Holy One in Israel.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : so that they might not drink of the rivers.

46 He sent lice among them : and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar : and their labour unto the grass-hopper.

48 He destroyed their vines with hail-stones : and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones : and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble : and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence ;

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea ;

55 And brought them within the borders of his sanctuary : even to his mountain, which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted, and displeased the most high God : and kept not his testimonies ;

58 But turned their backs, and fell away like their fore-fathers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 When God heard this, he was wroth : and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemies hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep : and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts : and put them to a perpetual shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;

69 But chose the tribe of Judah : even the hill of Sion which he loved.

70 And there he built his

temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant : and took him away from the sheep-folds.

72 As he was following the ewes great with young ones, he took him : that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.

MORNING PRAYER.

PSAL. 79. *Deus venerunt.*

O God, the heathen are come into thy inheritance : thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry : shall thy jealousy burn like fire for ever ?

6 Pour out thine indignation upon the heathen that have not known thee : and upon the

kingdoms that have not called upon thy Name.

7 For they have devoured Jacob : and laid waste his dwelling-place.

8 O remember not our old sins ; but have mercy upon us, and that soon : for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name : O deliver us, and be merciful unto our sins for thy Name's sake.

10 Wherefore do the heathen say : Where is now their God ?

11 O let the vengeance of thy servants blood that is shed : be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee : according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy, wherewith our neighbours have blasphemed thee : reward thou them, O Lord, seven-fold into their bosom.

14 So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever : and will alway be shewing forth thy praise from generation to generation.

PSAL. 80. *Qui regis Iuda.*
HEAR, O thou Shepherd of Israel, thou that leadest Joseph like a sheep : shew thyself also, thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manassees : stir up thy strength, and come and help us.

3 Turn us again, O God : shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts : how long wilt thou be angry with thy people that prayeth ?

5 Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours : and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.

9 Thou madest room for it : and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea : and her boughs unto the river.

12 Why hast thou then broken down her hedge : that all they that go by pluck off her grapes ?

13 The wild boar out of the wood doth root it up : and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven : behold, and visit this vine ;

15 And

15 And the place of the vine-yard that thy right hand hath planted : and the branches that thou madest so strong for thyself.

16 It is burnt with fire, and cut down : and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand : and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee : O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts : shew the light of thy countenance, and we shall be whole.

PSAL. 81. *Exultate Deo.*

SING we merrily unto God our strength : make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret : the merry harp with the lute.

3 Blow up the trumpet in the new-moon : even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel : and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony : when he came out of the land of Egypt, and had heard a strange language.

6 I eated his shoulder from

the burden : and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles; and I delivered thee : and heard thee what time as the storm fell upon thee.

8 I proved thee also : at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel : if thou wilt hearken unto me,

10 There shall no strange god be in thee : neither shalt thou worship any other god.

11 I am the Lord thy God who brotighst thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice : and Israel would not obey me.

13 So I gave them up unto their own hearts lusts : and let them follow their own imaginations.

14 O that my people would have hearkened unto me : for if Israel had walked in my ways,

15 I should soon have put down their enemies : and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars : but their time should have endured for ever.

17 He should have fed them also with the finest wheat flour : and with honey out of the stony rock should I have satisfied thee.

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The 16. day.

EVENING PRAYER.

PSAL. 82. *Deus stetit.*

GO D standeth in the con-
gregation of princes : he
is a judge among gods.

2 How long will ye give
wrong judgment : and accept
the persons of the ungodly ?

3 Defend the poor and fa-
therless : see that such as are in
need and necessity have right.

4 Deliver the out-cast and
poor : save them from the
hand of the ungodly.

5 They will not be learned
nor understand, but walk on still
in darkness : all the foundations
of the earth are out of course.

6 I have said, Ye are gods :
and ye are all the children of
the most Highest.

7 But ye shall die like men :
and fall like one of the princes.

8 Arise, O God, and judge
thou the earth : for thou shalt
take all heathen to thine inher-
itance.

PSAL. 83. *Deus, quis similis?*

HOLD not thy tongue, O
God, keep not still silence:
refrain not thyself, O God.

2 For lo, thine enemies make
a murmuring : and they that
hate thee have lift up their
head.

3 They have imagined craft-
ily against thy people : and
taken counsel against thy secret
enemis.

4 They have said, Come,

and let us root them out, that
they be no more a people : and
that the name of Israel may be
no more in remembrance.

5 For they have cast their
heads together with one con-
sent : and are confederate
against thee ;

6 The tabernacles of the
Edomites, and the Ismaelites :
the Mcabites, and Hagarens ;

7 Gebat, and Ammon, and
Amalech : the Philistines, with
them that dwell at Tyre.

8 Assur also is joined with
them : and have holpen the
children of Lot.

9 But do thou to them as
unto the Midianites : unto Si-
fera and unto Jabin at the
brook of Kison ;

10 Who perished at Endor :
and became as the dung of the
earth.

11 Make them and their
princes like Oreb and Zeb :
yea, make all their princes
like as Zeba and Salmana ;

12 Who say, Let us take to
ourselves : the houses of God
in possession.

13 O my God, make them
like unto a wheel : and as the
stubble before the wind ;

14 Like as the fire that
burneth up the wood : and as
the flame that consumeth the
mountains.

15 Persecute them even so
with thy tempest : and make
them afraid with thy storm.

16 Make their faces ashamed,
O Lord :

O Lord : that they may seek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame, and perish.

18 And they shall know, that thou whose Name is Jehovah : art only the most Highest over all the earth.

PSAL. 84. *Quam dilecta !*

O How amiable are thy dwellings : and thou Lord of hosts !

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are thy ways.

6 Who going through the vale of misery, use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he with-hold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

PSAL. 85. *Benedixisti, Domine.*

L ORD, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people ; and covered all their sins.

3 Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine anger cease from us.

5 Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another ?

6 Wilt thou not turn again, and quicken us : that thy people may rejoice in thee ?

7 Shew us thy mercy, O Lord :

O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hiddest thou thy face from me ?

15 I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

EVENING PRAYER.

PSAL. 89. *Misericordias Domini.*

MY song shall be alway of the loving-kindness of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever : thy truth shalt thou establish in the heavens.

3 I have made a covenant with my chosen : I have sworn unto David my servant ;

4 Thy seed will I establish for ever : and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous

works : and thy truth in the congregation of the saints.

6 For who is he among the clouds : that shall be compared unto the Lord ?

7 And what is he among the gods : that shall be like unto the Lord ?

8 God is very greatly to be feared in the council of the saints : and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee : thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea : thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine : thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south : Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm : strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat : mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoice in thee : they

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they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy name : and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength : and in thy loving-kindness thou shalt lift up our horns ;

19 For the Lord is our defence : the Holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty ; I have exalted one chosen out of the people.

21 I have found David my servant : with my holy oil have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call me, Thou art my Father : my God, and my strong salvation.

28 And I will make him my first-born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forsake my law : and walk not in my judgments ;

32 If they break my statutes, and keep not thy commandments : I will visit their offences with the rod ; and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever : and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon : and as the faithful witness in heaven.

37 But thou hast abhorred and forsaken thine Anointed : and art displeased at him.

38 Thou hast broken the covenant of thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and broken down his strong holds.

40 All they that go by, spoil him : and he is become a reproach to his neighbours.

41 Thou hast set up the right hand

hand of his enemies : and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword : and givest him not victory in the battle.

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The days of his youth hast thou shortened : and covered him with dishonour.

45 Lord, how long wilt thou hide thyself, for ever : and shall thy wrath burn like fire ?

46 O remember how short my time is : wherefore haft thou made all men for nought ?

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell ?

48 Lord, where are thy old loving-kindnesses : which thou swarest unto David in thy truth ?

49 Remember, Lord, the rebuke that thy servants have : and how I do bear in my bosom the rebukes of many people ;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed : Praised be the Lord for evermore. Amen, and Amen.

MORNING PRAYER.

PSAL. 90. *Domine, refugium.*

L ORD, thou hast been our refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the earth

and the world were made : thou art God from everlasting, and world without end.

3 Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

4 For a thousand years, in thy sight, are but as yesterday : seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep : and fade away suddenly, like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten ; and though men be so strong that they come to fourscore years ; yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days :

days : that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last : and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

16 Shew thy servants thy work : and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

PSAL. 91. *Qui habitat.*

WHOSO dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold ; my God, in him will I trust ;

3 For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9 For thou, Lord, art my hope : thou hast set thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him and bring him to honour.

16 With long life will I satisfy him : and shew him my salvation.

PSAL. 92. *Bonum est confiteri.*

IT is a good thing to give thanks unto the Lord : and

to

to sing praises unto thy Name,
O most Highest;

2 To tell of thy loving-kindness early in the morning : and of thy truth in the night-season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep !

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the Lord : shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age : and shall be fat and well-liking.

14 That they may shew how true the Lord my strength is : and that there is no unrighteousness in him.

EVENING PRAYER.

PSAL. 93. *Dominus regnavit.*

THE Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began hath thy seat been prepared : thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

PSAL. 94. *Dens ultionum.*

O Lord God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, shew thyself.

2 Arise,

The 18. day.

P S A L M S.

The 19. day.

2 Arise, thou Judge of the world : and reward the proud after their deserving.

3 Lord, how long shall the ungodly : how long shall the ungodly triumph ?

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting ?

5 They smite down thy people, O Lord : and trouble thine heritage.

6 They murder the widow, and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand ?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see ?

10 Or he that nurtureth the heathen : it is he that teacheth man knowledge, shall not he punish ?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord : and teachest him in thy law ;

13 That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

14 For the Lord will not fail his people : neither will he forsake his inheritance ;

15 Until righteousness is turn-

again unto judgment : all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked : or who will take my part against the evil doers ?

17 If the Lord had not helped me : it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipt : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness : which imagineth mischief as a law ?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

MORNING PRAYER.

PSAL. 95. *Venite, exultemus.*

O Come, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving : and

The 19. day.

P S A L M S.

The 19. day,

and shew ourselves glad in him with psalms.

3 For the Lord is a great God : and a great King above all gods.

4 In his hand are all the corners of the earth : and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worship, and fall down : and kneel before the Lord our Maker.

7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

9 When your fathers tempted me : proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways ;

11 Unto whom I sware in my wrath : that they should not enter into my rest.

PSAL. 96. *Cantate Domino.*

O Sing unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved ; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful and all that is in it : then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh

cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

PSAL. 97. *Dominus regnavit.*

TH E Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgment are the habitations of his seat.

3 There shall go a fire before him : and burn up his enemies on every side.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship him, all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil : The Lord preserveth

the souls of his saints ; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true hearted.

12 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

EVENING PRAYER.

PSAL. 98, *Cantate Domino.*

O Sing unto the Lord a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

6 Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

7 With trumpets also, and shawms : O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

10 With righteousness shall he judge the world : and the people with equity.

PSAL. 99. *Dominus regnavit.*

THE Lord is King, be the people never so impatient : he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion : and high above all people.

3 They shall give thanks unto thy name : which is great, wonderful, and holy.

4 The king's power loveth judgment ; thou hast prepared equity : thou hast executed judgment and righteousness in Jacob.

5 O magnify the Lord our God : and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our

God, and worship him upon his holy hill : for the Lord our God is holy.

PSAL. 100. *Jubilate Deo.*

O Be joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure, that the Lord he is God ; it is he that hath made us, and not we ourselves : we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

PSAL. 101. *Misericordiam et iudicium.*

MY song shall be of mercy and judgment : unto thee, O Lord, will I sing.

2 O let me have understanding : in the way of godliness.

3 When wilt thou come unto me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand ; I hate the sins of unfaithfulness : there shall no such cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Who so privily slandereth his

his neighbour : him will I destroy.

7 Whoso hath also a proud look and high stomach : I will not suffer him.

8 Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9 Whoso leadeth a godly life : he shall be my servant.

10 There shall no deceitful person dwell in my house : he that telleth lies, shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

MORNING PRAYER.

PSAL. 102. *Domine, exaudi.*

HEAR my prayer, O Lord : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call ; O hear me, and that right soon.

3 For my days are consumed away like smoke ; and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grafts : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

6 I am become like a pelican

in the wilderness : and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow : that sitteth alone upon the hotsetop.

8 Mine enemies revile me all the day long : and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread : and mingled my drink with weeping ;

10 And that because of thine indignation and wrath : for thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered like grafts.

12 But, thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why ? thy servants think upon her stony : and it pitieh them to see her in the dust.

15 The heathen shall fear thy Name, O Lord : and all the kings of the earth thy Majesty ;

16 When the Lord shall build up Sion : and when his glory shall appear ;

17 When he turneth him unto the prayer of the poor destitute : and despiseth not their desire.

18 This shall be written for those that come after : and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth ;

20 That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death ;

21 That they may declare the Name of the Lord in Sion : and his worship at Jerusalem ;

22 When the people are gathered together : and the kingdoms also, to serve the Lord.

23 He brought down my strength in my journey : and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age : as for thy years they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment ;

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

PSAL. 103. *Benedic, anima mea.*

PRAISE the Lord, O my soul : and all that is within me praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits ;

3 Who forgiveth all thy sin : and healeth all thine infirmities ;

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness ;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment : for all them that are oppressed with wrong.

7 He shewed his ways unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercy : long-suffering, and of great goodness.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children : even

so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made : he remembereth that we are but dust.

15 The days of man are but as grafs : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon children's children ;

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

EVENING PRAYER.
PSAL. 104. *Benedic, anima mea.*

PRAISE the Lord, O my soul : O Lord my God, thou art become exceeding glorious ; thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with a garment : and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits : and his ministers a flaming fire.

5 He laid the foundations of the earth : that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath : even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers : which run among the hills.

11 All beasts of the field drink thereof : and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled

with the fruit of thy works.

14 He bringeth forth grass for the cattle : and green herb for the service of men ;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the Lord also are full of sap : even the cedars of Libanus which he hath planted ;

17 Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons : and the sun knoweth his going down.

20 Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

21 The lions roaring after their prey : do seek their meat from God.

22 The sun ariseth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : until the evening.

24 O Lord, how manifold are thy works : in wisdom hast thou made them all ; the earth is full of thy riches !

25 So is the great and wide sea also : wherein are things

creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein.

27 These wait all upon thee : that thou mayest give them meat in due season.

28 When thou givest it them, they gather it : and when thou openest thy hand, they are filled with good ;

29 When thou hidest thy face, they are troubled : when thou takest away their breath, they die, and are turned again to their dust ;

30 When thou lettest thy breath go forth, they shall be made : and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.

34 And so shall my words please him : my joy shall be in the Lord.

35 As for sinners, they shall be confounded out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

MORNING PRAYER.

PSAL. 105. *Confitemini Domino.*

O Give thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3 Rejoice in his holy Name : let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his strength : seek his face evermore.

5 Remember the marvellous works that he hath done : his wonders, and the judgments of his mouth ;

6 O ye seed of Abraham his servant : ye children of Jacob his chosen ;

7 He is the Lord our God : his judgments are in all the world.

8 He hath been alway mindful of his covenant and promise : that he made to a thousand generations ;

9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac ;

10 And appointed the same unto Jacob for a law : and to Israel for an everlasting testament ;

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance ;

12 When there were yet but a few of them : and they strangers in the land ;

13 What time as they went from one nation to another : from one kingdom to another people ;

14 He suffered no man to do them wrong : but reproved even kings for their sakes ;

15 Touch not mine Anointed : and do my prophets no harm.

16 Moreover, he called for a dearth upon the land : and destroyed all the provision of bread.

17 But he had sent a man before them : even Joseph, who was sold to be a bond-servant ;

18 Whose feet they hurt in the stocks : the iron entered into his soul ;

19 Until the time came that his cause was known : the word of the Lord tried him.

20 The king sent, and delivered him : the princes of the people let him go free.

21 He made him lord also of his house : and ruler of all his substance ;

22 That he might inform his princes after his will : and teach his senators wisdom.

23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly : and made them stronger than their enemies ;

25 Whose heart turned so, that they hated his people : and dealt untruly with his servants,

26 Then sent he Moses his servant ;

servant : and Aaron whom he had chosen ;

27 And these shewed his tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark ; and they were not obedient unto his word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their kings chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hailstones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in the land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire he brought

quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 For why ? he remembered his holy promise ; and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness ;

43 And gave them the lands of the heathen : and they took the labours of the people in possession ;

44 That they might keep his statutes : and observe his laws.

EVENING PRAYER.

PSAL. 106. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all his praise ?

3 Blessed are they that alway keep judgment : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation ;

5 That I may see the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy

thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Name's sake : that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up : so he led them through the deep, as through a wilderness.

10 And he saved them from the adversaries hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise unto him.

13 But within a while they forgot his works : and would not abide his counsel.

14 But lust came upon them in the wilderness : and they tempted God in the desert.

15 And he gave them their desire : and sent leanness withal into their soul.

16 They angered Moses also in the tents : and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

21 And they forgat God their Saviour : who had done so great things in Egypt ;

22 Wondrous works in the land of Ham : and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto his word ;

25 But murmured in their tents : and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them : to overthrow them in the wilderness ;

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joined themselves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phinees, and prayed : and so the plague ceased.

31 And that was counted unto him for righteousness : among

all posterities for evermore.

32 They angered him also at the waters of strife : so that he punished Moses for their sakes ;

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as the Lord commanded them ;

35 But were mingled among the heathen : and learned their works ;

36 Insomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils ;

37 And shed innocent blood, even, the blood of their sons and of their daughters : whom they offered unto the idols of Canaan ; and the land was defiled with blood.

38 Thus were they stained with their own works : and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people : insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen : and they that hated them were lords over them.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time did he deliver them : but they rebelled against him with their own

inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity : he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all those that led them away captive to pity them,

45 Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end : and let all the people say, Amen.

MORNING PRAYER.

PSAL. 107. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever,

2 Let them give thanks, whom the Lord hath redeemed : and delivered from the hand of the enemy ;

3 And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

4 They went astray in the wilderness out of the way : and found no city to dwell in ;

5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the Lord

in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness ;

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest ;

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their distress ;

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in funder.

15 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

16 For he hath broken the gates of brass : and smitten the bars of iron in funder.

17 Foolish men are plagued

for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

23 They that go down to the sea in ships : and occupy their business in great waters ;

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their soul melteth away because of their trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wits end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

29 For he maketh the storm

to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

33 Who turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water : and water-springs of a dry ground:

36 And there he setteth the hungry : that they may build them a city to dwell in ;

37 That they may sow their land, and plant vineyards : to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

39 And again, when they are minished, and brought low : through oppression, through any plague, or trouble ;

40 Though he suffer them to be evil intreated through tyrants : and let them wander

out of the way in the wilderness ;

41 Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoice : and the mouth of all wickednes shall be stopped.

43 Whoso is wise, will ponder these things : and they shall understand the loving-kindness of the Lord.

EVENING PRAYER.

PSAL. 108. *Paratum cor meum.*

O God, my heart is ready, my hearty is ready : I will sing, and give praise with the best member that I have.

2 Awake, thou lute and harp : I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens : and thy glory above all the earth.

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness : I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasles

nasses is mine : Ephraim also
is the strength of my head.

9 Judah is my law-giver,
Moab is my wash-pot : over
Edom will I cast out my shoe ;
upon Philistia will I triumph.

10 Who will lead me into
the strong city ; and who will
bring me into Edom ?

11 Hast not thou forsaken
us, O God : and wilt not thou,
O God, go forth with our
hosts ?

12 O help us against the
enemy : for vain is the help of
man.

13 Through God we shall do
great acts : and it is he that
shall tread down our enemies.

PSAL. 109. *Deus laudum.*

HOLD not thy tongue, O
God of my praise : for
the mouth of the ungodly,
yea, the mouth of the deceitful
is opened upon me.

2 And they have spoken
against me with false tongues :
they compassed me about also
with words of hatred, and
fought against me without a
cause.

3 For the love that I had
unto them, lo, they now take
my contrary part : but I give
myself unto prayer.

4 Thus have they rewarded
me evil for good : and hatred
for my good will.

5 Set thou an ungodly man
to be ruler over him : and let
Satan stand at his right hand.

6 When sentence is given

uppon him, let him be con-
demned : and let his prayer
be turned into sin.

7 Let his days be few : and
let another take his Office.

8 Let his children be father-
less : and his wife a widow.

9 Let his children be vag-
bonds, and beg their bread :
let them seek it also out of
desolate places.

10 Let the extortioner con-
sume all that he hath : and let
the stranger spoil his labour.

11 Let there be no man to
 pity him : nor to have com-
passion upon his fatherless
children.

12 Let his posterity be de-
stroyed : and in the next ge-
neration let his name be clean
put out.

13 Let the wickedness of
his fathers be had in remem-
brance in the sight of the
Lord : and let not the sin of
his mother be done away.

14 Let them alway be before
the Lord : that he may root
out the memorial of them from
off the earth ;

15 And that, because his
mind was not to do good : but
persecuted the poor helpless
man, that he might slay him
that was vexed at the heart.

16 His delight was in cursing,
and it shall happen unto him :
he loved not blessing, therefore
shall it be far from him.

17 He clothed himself with
cursing, like as with a raiment :
and

and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies : and to thote that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor ; and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me, shaked their heads.

25 Help me, O Lord my God : O save me according to thy mercy ;

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou : And let them be confounded that rise up against me ; but let thy servant rejoice.

28 Let mine adversaries be cloathed with shame : and let them cover themselves with their own confusion, as with a cloke,

29 As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude ;

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

MORNING PRAYER.

PSAL. 110. *Dixit Dominus.*

THE Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion ; Be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will-offerings with an holy worship : The dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent : Thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand : shall wound even kings in the day of his wrath.

6 He shall judge among the heathen ; he shall fill the places with the dead bodies : and smite in funder the heads over divers countries.

7 He shall drink of the brook in the way : therefore shall he lift up his head.

PSAL.

PSAL. 111. *Confitebor tibi.*
I Will give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

2 The works of the Lord are great : sought out of all them that have pleasure therein.

3 His work is worthy to be praised ; and had in honour : and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment : All his commandments are true.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto his people : he hath commanded his covenant for ever ; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom : A good understanding have all they that do thereafter ; the praise of it endureth for ever.

PSAL. 112. *Beatus vir.*
BLESSED is the man that feareth the Lord : he hath

great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth ; and will guide his words with discretion.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink : until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever ; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away ; the desire of the ungodly shall perish.

PSAL. 113. *Laudate, pueri.*
PRAISE the Lord, ye servants : O praise the Name of the Lord.

2 Blessed be the Name of

the Lord : from this time forth for evermore.

3 The Lord's Name is praised : from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust : and lifteth the poor out of the mire ;

7 That he may set him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

EVENING PRAYER.

PSAL. 114. *In exitu Israel.*

WHEN Israel came out of Egypt : and the house of Jacob from among the strange people ;

2 Judah was his sanctuary : and Israel his dominion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back ?

6 Ye mountains that ye skip- ped like rams : and ye little hills like young sheep ?

7 Tremble, thou earth, at the presence of the Lord ; at the presence of the God of Jacob ;

8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

PSAL. 115. *Non nobis, Domine.*

NOT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen say : Where is now their God ?

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idols are silver, and gold : even the work of men's hands.

5 They have mouths, and speak not ; eyes have they, and see not,

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not ; feet have they, and walk not : neither speak they through their throat.

8 They that make them are like unto them : and so are all such, as put their trust in them.

9 But thou, house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bleis them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

MORNING PRAYER.

PSAL. 116. *Dilexi, quoniam.*

I Am well pleased : that the Lord hath heard the voice of my prayer ;

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness ; and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preserveth the simple : I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8 And why ? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

10 I believed, and therefore will I speak ; but I was sore troubled : I said in my haste, All men are liars.

11 What reward shall I give unto the Lord : for all the benefits that he hath done unto me ?

12 I will receive the cup of salvation : and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people : Right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine handmaid ; thou hast broken my bonds in funder.

15 I will offer to thee the sacrifice of thanksgiving : and will

will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house, even in the midst of thee, O' Jerusalem. Praise the Lord.

PSAL. 117. *Laudate Dominum.*

O Praise the Lord, all ye heathen : praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.

PSAL. 118. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious : and that his mercy endureth for ever.

3 Let the house of Aaron now confess : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess : that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my side : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord : than to put any confidence in man.

9 It is better to trust in the Lord : than to put any confidence in princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength, and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into

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into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me : and art become my salvation.

22 The same stone which the builders refused : is become the head-stone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoice and be glad in it.

25 Help me now, O Lord : O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord, who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar,

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

EVENING PRAYER.

PSAL. 119. *Beati immaculati.*

BLESSED are those that are undefiled in the way : and walk in the law of the Lord.

2 Blessed are they that keep his testimonies : and seek him with their whole heart.

3 For they who do no wickedness : walk in his ways.

4 Thou hast charged : that we shall diligently keep thy commandments.

5 O that my ways were made so direct : that I might keep thy statutes !

6 So shall I not be confounded : while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart : when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies : O forsake me not utterly.

In quo corriget?

W Herewithal shall a young man cleanse his way : even by ruling himself after thy word.

2 With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart : that I should not sin against thee.

4 Blessed art thou, O Lord : O teach me thy statutes.

5 With my lips have I been telling : of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies : as in all manner of riches.

7 I will talk of thy commandments : and have respect unto thy ways.

8 My delight shall be in thy statutes ;

statutes : and I will not forget thy word.

Retribue servo tuo.

O Do well unto thy servant : that I may live, and keep thy word.

2 Open thou mine eyes : that I may see the wondrous things of thy law.

3 I am a stranger upon earth : O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire : that it hath alway unto thy judgments.

5 Thou hast rebuked the proud : and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke : for I have kept thy testimonies.

7 Princes also did sit and speak against me : but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight : and my counsellors.

Adhucit pavimento.

MY soul cleaveth to the dust : O quicken thou me according to thy word.

2 I have acknowledged my ways, and thou hearest me : O teach me thy statutes.

3 Make me to understand the way of thy commandments : and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness : comfort thou me according unto thy word.

5 Take from me the way of

lying : and cause thou me to make much of thy law.

6 I have chosen the way of truth : and thy judgments have I laid before me.

7 I have stuck unto thy testimonies : O Lord, confound me not.

8 I will run the way of thy commandments : when thou hast set my heart at liberty.

MORNING PRAYER.

Legem pone.

TEACH me, O Lord, the way of thy statutes : and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments : for therein is my desire.

4 Incline my heart unto thy testimonies : and not to covetousness.

5 O turn away mine eyes, lest they behold vanity : and quicken thou me in thy way.

6 O stablish thy word in thy servant : that I may fear thee.

7 Take away the rebuke that I am afraid of : for thy judgments are good.

8 Behold, my delight is in thy commandments : O quicken me in thy righteousness.

Et veniat super me.

LET thy loving mercy come also unto me, O Lord : even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers : for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth : for my hope is in thy judgments.

4 So shall I alway keep thy law : yea, for ever and ever.

5 And I will walk at liberty : for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings : and will not be ashamed.

7 And my delight shall be in thy commandments : which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved : and my study shall be in thy statutes.

Memor esto servi tui.

O Think upon thy servant, as concerning thy word : wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble : for thy word hath quickened me.

3 The proud have had me exceedingly in derision : yet have I not shranked from thy law ;

4 For I remembered thine everlasting judgments, O Lord : and received comfort.

5 I am horribly afraid : for the ungodly that forsake thy law.

6 Thy statutes have been my songs : in the house of my pilgrimage.

7 I have thought upon thy

Name, O Lord, in the night-season : and have kept thy law.

8 This I had : because I kept thy commandments.

Portio mea, Domine.

T HOU art my portion, O Lord : I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart : O be merciful unto me according to thy word.

3 I called mine own ways to remembrance : and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time : to keep thy commandments.

5 The congregations of the ungodly have robbed me : but I have not forgotten thy law,

6 At midnight I will rise to give thanks unto thee : because of thy righteous judgments.

7 I am a companion of all them that fear thee : and keep thy commandments.

8 The earth, O Lord, is full of thy mercy : O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant : according unto thy word.

2 O learn me true understanding and knowledge : for I have believed thy commandments.

3 Before I was troubled, I went wrong : but now have I kept thy word.

4 Thou art good and gracious : O teach me thy statutes.

5 The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn : but my delight hath been in thy law.

7 It is good for me that I have been in trouble : that I may learn thy statutes.

8 The law of thy mouth is dearer unto me : than thousands of gold and silver.

EVENING PRAYER.

Manus tua fecerunt me.

THY hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

2 They that fear thee, will be glad when they see me : because I have put my trust in thy word.

3 I know, O Lord, that thy judgments are right : and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies : be turned unto me.

8 O let my heart be found in thy statutes : that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation : and I have a good hope because of thy word.

2 Mine eyes long sore for thy word : saying, O when wilt thou comfort me ?

3 For I am become like a bottle in the smoke : yet do I not forget thy statutes.

4 How many are the days of thy servant : when wilt thou be avenged of them that persecute me ?

5 The proud have digged pits for me : which are not after thy law.

6 All thy commandments are true : they persecute me falsely ; O be thou my help.

7 They had almost made an end of me upon earth : but I forsook not thy commandments.

8 O quicken me after thy loving-kindnes : and so shall I keep the testimonies of thy mouth.

In eternum, Domine.

O Lord, thy word : endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth,

3 They

3 They continue this day according to thine ordinance : for all things serve thee.

4 If my delight had not been in thy law : I should have perished in my trouble.

5 I will never forget thy commandments : for with them thou hast quickened me.

6 I am thine, O save me : for I have sought thy commandments.

7 The ungodly laid wait for me to destroy me : but I will consider thy testimonies.

8 I see that all things come to an end : but thy commandment is exceeding broad.

Quomodo dilexi !

L ORD, what love have I unto thy law : all the day long is my study in it.

2 Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me.

3 I have more understanding than my teachers : for thy testimonies are my study.

4 I am wiser than the aged : because I keep thy commandments.

5 I have restrained my feet from every evil way : that I may keep thy word.

6 I have not shrunk from thy judgments : for thou teachest me.

7 O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth !

8 Through thy command-

ments I get understanding : therefore I hate all evil ways.

MORNING PRAYER.

Lucerna pedibus meis.

THY word is a lantern unto my feet : and a light unto my paths.

2 I have sworn, and am stedfastly purposed : to keep thy righteous judgments.

3 I am troubled above measure : quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth please thee, O Lord : and teach me thy judgments.

5 My soul is alway in my hand : yet do I not forget thy law.

6 The ungodly have laid a snare for me : but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever : and why ? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway : even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things : but thy law do I love.

2 Thou art my defence and shield : and my trust is in thy word.

3 Away from me, ye wicked : I will keep the commandments of my God.

4 O stablish me according to

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to thy word, that I may live :
and let me not be disappointed
of my hope.

5 Hold thou me up, and I
shall be safe : yea, my delight
shall be ever in thy statutes.

6 Thou hast trodden down
all them that depart from thy
statutes : for they imagine but
deceit.

7 Thou puttest away all the
ungodly of the earth like drofs :
therefore I love thy testimonies.

8 My flesh trembleth for
fear of thee : and I am afraid
of thy judgments.

Feci iudicium.

I Deal with the thing that is
lawful and right : O give
me not over unto mine oppres-
sors.

2 Make thou thy servant to
delight in that which is good :
that the proud do me no
wrong.

3 Mine eyes are wasted away
with looking for thy health :
and for the word of thy righ-
teousness.

4 O deal with thy servant
according unto thy loving mer-
cy : and teach me thy sta-
tutes.

5 I am thy servant, O grant
me understanding : that I may
know thy testimonies.

6 It is time for thee, Lord,
to lay to thine hand : for they
have destroyed thy law.

7 For I love thy command-

ments : above gold and pre-
cious stone.

8 Therefore hold I straight
all thy commandments : and all
false ways I utterly abhor.

Mirabilia.

T HY testimonies are won-
derful : therefore doth
my soul keep them.

2 When thy word goeth
forth : it giveth light and un-
derstanding unto the simple.

3 I opened my mouth, and
drew in my breath : for my
delight was in thy command-
ments.

4 O look thou upon me,
and be merciful unto me : as
thou usest to do unto those
that love thy Name.

5 Order my steps in thy
word : and so shall no wicked-
ness have dominion over me.

6 O deliver me from the
wrongful dealings of men : and
so shall I keep thy command-
ments.

7 Shew the light of thy
countenance upon thy servant :
and teach me thy statutes.

8 Mine eyes gush out with
water : because men keep not
thy law.

Justus es, Domine.

R IGHTEOUS art thou, O
Lord ; and true is thy
judgment.

2 The testimonies that thou
hast commanded : are exceed-
ing righteous and true.

3 My zeal hath even con-
sumed

sumed me : because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost : and thy servant loveth it.

5 I am small, and of no reputation : yet I do not forget thy commandments.

6 Thy righteousness is an everlasting righteousness : and thy law is the truth.

7 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

EVENING PRAYER.

Glamavi in toto corde meo.

I Call with my whole heart : hear me, O Lord, I will keep thy statutes ;

2 Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee : for in thy word is my trust.

4 Mine eyes prevent the night-watches : that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving-kindness : quicken me according as thou art wont.

6 They draw nigh that of malice persecute me : and are far from thy law.

7 Be thou nigh at hand, O Lord : for all thy commandments are true.

8 As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine adversity, and deliver me : for I do not forget thy law.

2 Avenge thou my cause, and deliver me : quicken me according to thy word.

3 Health is far from the ungodly : for they regard not thy statutes.

4 Great is thy mercy, O Lord : quicken me as thou art wont.

5 Many there are that trouble me, and persecute me : yet do I not swerve from thy testimonies.

6 It grieveth me when I see the transgressors : because they keep not thy law.

7 Consider, O Lord, how I love thy commandments : O quicken me according to thy loving-kindness.

8 Thy word is true from everlasting : all the judgments of thy righteousness endure for evermore.

Principes persecuti sunt.

PRINCES have persecuted me without a cause : but my heart standeth in awe of thy word.

2 I am as glad of thy word : as one that findeth great spoils.

3 As for lies, I hate and ab-

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hor them : but thy law do I love.

4 Seven times a day do I praise thee : because of thy righteous judgments.

5 Great is the peace that they have, who love thy law : and they are not offended at it.

6 Lord, I have looked for thy saving health : and done after thy commandments.

7 My soul hath kept thy testimonies : and loved them exceedingly.

8 I have kept thy commandments and testimonies : for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord : give me understanding according to thy word.

2 Let my supplication come before thee : deliver me according to thy word.

3 My lips shall speak of thy praise : when thou hast taught me thy statutes ;

4 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

5 Let thine hand help me : for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord : and in thy law is my delight.

7 O let my soul live, and it shall praise thee : and thy judgments shall help me.

8 I have gone astray like a sheep that is lost : O seek thy

servant, for I do not forget thy commandments.

MORNING PRAYER.

PSAL. 120. *Ad Dominum.*

WHEN I was in trouble, I called upon the Lord : and he heard me.

2 Deliver my soul, O Lord, from lying lips : and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.

4 Woe is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar !

5 My soul hath long dwelt among them : that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof : they make them ready to battle.

PSAL. 121. *Levavi oculos.*

I Will lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the Lord : who hath made heaven and earth.

3 He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither slumber nor sleep.

5 The Lord himself is thy keeper :

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keeper : the Lord is thy defence upon thy right hand ;

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in : from this time forth for evermore.

PSAL. 122. *Lætatus sum.*

I Was glad when they said unto me : We will go into the house of the Lord.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgment : even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and companions sake : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

PSAL. 123. *Ad te levavi oculos.*

UNTO thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

PSAL. 124. *Nisi quia Dominus.*

I F the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us ;

2 They had swallowed us up quick : when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us : and the stream had gone over our soul.

4 The deep waters of the proud : had gone even over our soul.

5 But praised be the Lord : who hath not given us over for a prey unto their teeth.

6 Our soul is escaped, even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

PSAL. 125. *Qui confidunt.*

THEY that put their trust in the Lord, shall be even as

as the mount Sion : which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem : even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

4 Do well, O Lord : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil-doers ; but peace shall be upon Israel.

EVENING PRAYER.

PSAL. 126. *In convertendo.*

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : the Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already : whereof we rejoice.

5 Turn our captivity, O Lord : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on

his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

PSAL. 127. *Nisi Dominus.*

EXCEPT the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

PSAL. 128. *Beati omnes.*

BLESSED are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed :

blessed : that feareth the Lord.
 6 The Lord from out of
 Sion shall so bless thee : that
 thou shalt see Jerusalem in
 prosperity all thy life long ;

7 Yea, that thou shalt see
 thy children's children : and
 peace upon Israel.

PSAL. 129. *Sæpe expugnaverunt,*

MANY a time have they
 fought against me from
 my youth up : may Israel now say ;

2 Yea, many a time have
 they vexed me from my youth
 up : but they have not pre-
 vailed against me.

3 The plowers plowed up-
 on my back : and made long
 furrows.

4 But the righteous Lord :
 hath hewn the snares of the
 ungodly in pieces.

5 Let them be confounded
 and turned backward : as many
 as have evil will at Sion.

6 Let them be even as the
 grafts growing upon the house-
 tops : which withereth afore
 it be plucked up ;

7 Whereof the mower fill-
 eth not his hand : neither he
 that bindeth up the sheaves,
 his bosom.

8 So that they who go by, say
 not so much as, The Lord pro-
 sper you : we wish you good
 luck in the Name of the Lord.

PSAL. 130. *De profundis.*

O U T of the deep have
 I called unto thee, O
 Lord : Lord, hear my voice.

2 O let thine ears consider

well : the voice of my com-
 plaint.

3 If thou, Lord, wilt be
 extreme to mark what is done
 amiss : O Lord, who may
 abide it ?

4 For there is mercy with
 thee : therefore shalt thou be
 feared.

5 I look for the Lord ; my
 soul doth wait for him : in
 his word is my trust.

6 My soul fleeth unto the
 Lord : before the morning-
 watch, I say, before the morn-
 ing-watch.

7 O Israel, trust in the
 Lord ; for with the Lord there
 is mercy : and with him is
 plenteous redemption.

8 And he shall redeem Is-
 rael : from all his sins.

PSAL. 131. *Domine, non eſt.*
 L ORD, I am not high
 minded : I have no proud
 looks.

2 I do not exercise myself
 in great matters : which are
 too high for me.

3 But I refrain my soul, and
 keep it low, like as a child
 that is weaned from his mo-
 ther : yea, my soul is even as
 a weaned child.

4 O Israel, trust in the
 Lord : from this time forth
 for evermore.

MORNING PRAYER.

PSAL. 132. *Memento, Domine.*

L ORD, remember David :
 and all his trouble ;

2 How

2 How he sware unto the Lord : and vowed a vow unto the Almighty God of Jacob ;

3 I will not come within the tabernacle of mine house : nor climb up into my bed ;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber : neither the temples of my head to take any rest ;

5 Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata : and found it in the wood.

7 We will go into his tabernacle : and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place : thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

10 For thy servant David's sake : turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David : and he shall not shrink from it ;

12 Of the fruit of thy body : shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

PSAL. 133. *Ecce, quam bonum!*

BEHOLD, how good and joyful a thing it is : brethren, to dwell together in unity !

2 It is like the precious ointment upon the head, that ran down unto the beard : even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell upon the hill of Sion.

4 For there the Lord promised his blessing : and life for evermore.

PSAL. 134. *Ecce nunc.*
BEHOLD now, praise the Lord : all ye servants of the Lord ;

2 Ye that by night stand in the house of the Lord : even in the courts of the house of our God.

3 Lift up your hands in the sanctuary : and praise the Lord.

4 The

4 The Lord that made heaven and earth : give thee blessing out of Sion.

PSAL. 135. *Laudate Nomen.*

O Praise the Lord, laud ye the Name of the Lord : praise it, O ye servants of the Lord ;

2 Ye that stand in the house of the Lord : in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious : O sing praises unto his Name, for it is lovely.

4 For why ? the Lord hath chosen Jacob unto himself : and Israel for his own possession.

5 For I know that the Lord is great : and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth : in the sea; and in all deep places.

7 He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt : both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh and all his servants.

10 He smote divers nations : and slew mighty kings ;

11 Sehon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan;

12 And gave their land to

be an heritage : even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold : the work of men's hands.

16 They have mouths, and speak not : eyes have they, but they see not ;

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them are like unto them : and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel : praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion : who dwelleth at Jerusalem.

EVENING PRAYER.

PSAL. 136. *Confitemini.*

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 O give thanks unto the God of all gods : for his mercy endureth for ever.

3 O thank the Lord of all lords : for his mercy endureth for ever.

4 Who only doeth great wonders : for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens : for his mercy endureth for ever.

6 Who laid out the earth above the waters : for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The sun to rule the day : for his mercy endureth for ever;

9 The moon and the stars to govern the night : for his mercy endureth for ever.

10 Who smote Egypt with their first-born : for his mercy endureth for ever ;

11 And brought out Israel from among them : for his mercy endureth for ever ;

12 With a mighty hand and stretched-out arm : for his mercy endureth for ever.

13 Who divided the Red sea in two parts : for his mercy endureth for ever ;

14 And made Israel to go through the midst of it : for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea : for his mercy endureth for ever.

16 Who led his people through the wilderness : for his mercy endureth for ever.

17 Who smote great kings : for his mercy endureth for ever;

18 Yea, and slew mighty kings : for his mercy endureth for ever ;

19 Sehon king of the Amorites : for his mercy endureth for ever ;

20 And Og the king of Basan : for his mercy endureth for ever ;

21 And gave away their land for an heritage : for his mercy endureth for ever ;

22 Even for an heritage unto Israel his servant : for his mercy endureth for ever.

23 Who remembered us when we were in trouble : for his mercy endureth for ever ;

24 And hath delivered us from our enemies : for his mercy endureth for ever.

25 Who giveth food to all flesh : for his mercy endureth for ever.

26 O give thanks unto the God of heaven : for his mercy endureth for ever.

* 27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

PSAL. 137. *Super flumina.*
BY the waters of Babylon we sat down and wept : when we remembered thee, O Sion.

2 As for our harps, we hanged them up : upon the trees that are therein.

3 For they that led us away captive, required of us then a song, and melody in our heaviness : Sing us one of the songs of Sion.

4 How shall we sing the Lord's song : in a strange land ?

5 If

5 If I forget thee, O Jerusalem : let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee, as thou hast served us.

9 Blessed shall he be, that taketh thy children : and throweth them against the stones.

PSAL. 138. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me : and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto

the lowly : as for the proud, he beheldeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furyousnes of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving-kindness toward me : yea, thy mercy, O Lord, endureth forever ; despise not then the works of thine own hands.

MORNING PRAYER.

PSAL. 139. *Domine, probasti.*

O Lord, thou hast searched me out, and known me : thou knowest my down-sitting, and mine up-rising ; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest out all my ways.

3 For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before : and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 Whither shall I go then from thy Spirit : or whither shall I go then from thy presence ?

7 If I climb up into heaven, thou art there : if I go down to hell, thou art there also.

8 If I take the wings of the morning .

morning : and remain in the uttermost parts of the sea ;

9 Even there also shall thy hand lead me : and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day : the darkness and light to thee are both alike.

12 For my reins are thine : thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect : and in thy book were all my members written ;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels unto me, O God : O how great is the sum of them !

18 If I tell them, they are more in number than the sand : When I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God : Depart from me, ye blood-thirsty men ;

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those, that rise up against thee ?

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

PSAL. 140. *Eripe me, Domine,*
DELIVER me, O Lord, from the evil man : and preserve me from the wicked man.

2 Who imagine mischief in their hearts : and stir up strife all the day long.

3 They have sharpened their tongues like a serpent : adder's poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I said unto the Lord, Thou are my God : hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health : thou hast covered my head in the day of battle.

8 Let

8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compas me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am, that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

PSAL. 141. *Domine, clamavi.*

LORD, I call upon thee, hast thee unto me : and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather

smite me friendly ; and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God : in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

EVENING PRAYER.

PSAL. 142. *Voce mea ad Dominum.*

ICried unto the Lord with my voice : yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him : and shewed him of my trouble.

3 When my spirit was in heaviness thou knewest my path : in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right

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right hand : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto thee, O Lord; and said : Thou art my hope and my portion in the land of the living.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

PSAL. 143. *Domine, exaudi.*
HEAR my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness' sake ;

2 And enter not into judgement with thy servant : for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul ; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past ; I muse upon all thy works : yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning ; for in thee is my trust : shew thou me the way that I should walk in ; for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee ; for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's sake : and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies : and destroy all them that vex my soul, for I am thy servant.

MORNING PRAYER.

PSAL. 144. *Benedic tus Dominus.*

BLESSED be the Lord my strength : who teacheth my hands to war, and my fingers to fight ;

2 My hope and my fortres ; my castle and deliverer ; my defender in whom I trust : who subdueth my people that is under me.

3 Lord,

3 Lord, what is man, that thou hast such respect unto him : or the son of man, that thou so regardest him ?

4 Man is like a thing of nought : his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them : shoot out thine arrows, and consume them.

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple :

13 That our garners may be full and plenteous, with all

manner of store ; that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

PSAL. 145. *Exaltabo te, Deus.*

I Will magnify thee, O God, my King : and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee : and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised : there is no end of his greatness.

4 One generation shall praise thy works unto another : and declare thy power.

5 As for me, I will be talking of thy worship : thy glory, thy praise, and wondrous works ;

6 So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.

8 The Lord is gracious, and merciful : long-suffering, and of great goodness.

9 The Lord is loving unto every man : and his mercy is over all his works.

10 All thy works praise thee, O Lord : and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom : and talk of thy power ;

12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall : and lifteth up all those that are down.

15 The eyes of all wait upon thee, O' Lord : and thou givest them their meat in due season.

16 Thou openest thine hand : and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways : and holy in all his works.

18 The Lord is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him : he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord : and let all

flesh give thanks unto his holy Name for ever and ever.

PSAL. 146. *Lauda, anima mea.*

PRAISE the Lord, O my soul ; while I live will I praise the Lord : yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth : and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God ;

5 Who made heaven and earth, the sea, and all that therein is : who keepeth his promise for ever ;

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.

7 The Lord looseth men out of prison : the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the stranger ; he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be king for evermore : and throughout all generations.

EVENING PRAYER.

PSAL. 147. *Laudate Dominum.*

O Praise the Lord ; for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem : and gather together the out-casts of Israel.

3 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4 He telleth the number of the stars : and calleth them all by their names.

5 Great is our Lord, and great is his power : yea, and his wisdom is infinite.

6 The Lord setteth up the meek : and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving : sing praises upon the harp unto our God ;

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men ;

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse : neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him : and put their trust in his mercy.

12 Praise the Lord, O Je-

rusalem : praise thy God, O Sion ;

13 For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth : and his word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoarfrost like ashes.

17 He casteth forth his ice like morsels : who is able to abide his frost ?

18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

PSAL. 148. *Laudate Dominum.*

O Praise the Lord of heaven : praise him in the height.

2 Praise him, all ye angels of his : praise him, all his host.

3 Praise him, sun and moon : praise him, all ye stars and light.

4 Praise him, all ye heavens : and ye waters that are above the heavens.

5 Let them praise the Name

of the Lord : for he spake the word, and they were made ; he commanded, and they were created.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons, and all deeps ;

8 Fire and hail, snow and vapours : wind and storm, fulfilling his word ;

9 Mountains and all hills : fruitful trees and all cedars ;

10 Beasts and all cattle : worms and feathered fowls ;

11 Kings of the earth and all people : princes and all judges of the world ;

12 Young men and maidens, old men and children, praise the Name of the Lord : for his name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people ; all his saints shall praise him : even the children of Israel, even the people that serveth him.

PSAL. 149. *Cantate Domino.*

O Sing unto the Lord a new song : let the congregation of saints praise him.

2 Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

5 Let the saints be joyful with glory : let them rejoice in their beds.

6 Let the praises of God be in their mouth : and a two-edged sword in their hands ;

7 To be avenged of the heathen : and to rebuke the people ;

8 To bind their kings in chains : and their nobles with links of iron.

9 That they may be avenged of them, as it is written : Such honour have all his saints.

PSAL. 150. *Laudate Dominum.*

O Praise God in his holiness : praise him in the firmament of his power.

2 Praise him in his noble acts : praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet : praise him upon the lute and harp.

4 Praise him in the cymbals and dances : praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

6 Let every thing that hath breath : praise the Lord.

Forms of Prayer to be used at SEA.

The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.

¶ These two following Prayers are to be also used in his Majesty's Navy every day.

¶ ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lord King GEORGE, and his Kingdoms, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praise and glorify thy holy Name, through Jesus Christ our Lord. Amen.

The Collect.

PREVENT us, O Lord, in all our doings, with thy most gracious favour; and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glory thy holy Name, and finally, by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

¶ Prayers to be used in Storms at Sea.

¶ Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy crea-

tures, but miserable sinners, do in this our great distress cry unto thee for help; Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see, how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies sake in Jesus Christ thy Son our Lord. Amen.

¶ Or this.

¶ Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living, shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour thy Son, our Lord Jesus Christ. Amen.

The Prayer to be said before a Fight at Sea against an Enemy.

¶ Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right; and therefore we

Forms of Prayer to be used at Sea.

make our address to thy Divine Majesty in this our necessity; that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy: Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

Short Prayers for single Persons, that cannot meet to join in Prayer with others, by reason of the Fight or Storm.

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercies sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us; that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a Storm; hear us, and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, As we forgive them that trespass against us; and lead us not into temptation, But deliver us from evil; For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

¶ When there shall be imminent danger, as many as can be spared from necessary Service in the Ship, shall be called together, and make an humble Confession of their sins to God: In which every one ought seriously to reflect upon those particular sins, of which his conscience shall accuse him; saying as followeth:

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word and deed, against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings; The remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon

Forms of Prayer to be used at Sea.

upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

¶ Then shall the Priest, if there be any in the Ship, pronounce this Absolution.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them, which with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life, thro' Jesus Christ our Lord. Amen.

Thanksgiving after a Storm.

Jubilate Deo. PSAL. 66.

O Be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious, &c.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Confitemini Domino. PSAL. 107.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever, &c.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Collects of Thanksgiving.

O Most blessed and glorious Lord God, who art of infinite goodness and mercy. We thy poor creatures, whom thou hast made and

preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us, when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress: even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. Amen.

¶ Or this.

O Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command; that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy name for this thy mercy in saving us, when we were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the day of our life, through Jesus Christ our Lord and Saviour. Amen.

Forms of Prayer to be used at Sea.

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

O Come, let us give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Great is the Lord, and greatly to be praised ; let the redeemed of the Lord say so : whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion : slow to anger, and of great mercy.

He hath not dealt with us according to our sins : neither rewarded us according to our iniquities.

But as the heaven is high above the earth : so great hath been his mercy towards us.

We found trouble and heaviness : we were even at death's door.

The waters of the sea had well-nigh covered us : the proud waters had well-nigh gone over our soul.

The sea roared : and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us, because of trouble ;

Then cried we unto thee, O Lord : and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness : and declare the wonders that he hath done, and still doeth for the children of men !

Praised be the Lord daily : even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation : God is the Lord by whom we have escaped death.

Thou, Lord, hast made us glad

through the operation of thy hands : and we will triumph in thy praise.

Blessed be the Lord God : even the Lord God, who only doeth wondrous things ;

And blessed be the Name of his Majesty for ever : and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

If the Lord had not been on our side, now may we say : if the Lord himself had not been on our side, when men rose up against us ;

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us : but thy right hand and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us : the Lord hath overthrown our enemies,

Forms of Prayer to be used at Sea.

enemies, and dashed in pieces those that rose up against us ;

Therefore not unto us, O Lord, not unto us : but unto thy Name be given the glory.

The Lord hath done great things for us : the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord : who hath made heaven and earth.

Blessed be the Name of the Lord : from this time forth for evermore.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ After this Hymn may be sung the Te Deum.

¶ Then this Collect.

O Almighty God, the sovereign commander of all the world, in whose hand is power and might, which none is able to withstand ; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And we beseech thee, give us such a sense of this

great mercy, as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord ; to whom, with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. Amen.

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

At the Burial of their Dead at
S E A.

¶ The Office in the Common Prayer-Book may be used ; only instead of these words [We therefore commit his Body to the ground, earth to earth, &c.] say,

WE therefore commit his Body to the Deep, to be turned into corruption, looking for the resurrection of the Body (when the Sea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

A Form of PRAYER with THANKSGIVING,
to be used yearly upon the Fifth Day of November, for the happy Deliverance of King James I. and the Three Estates of England, from the most traitorous and bloody intended Massacre by Gunpowder: And also for the happy Arrival of His Majesty King WILLIAM on this Day, for the Deliverance of our Church and Nation.

¶ The Minister of every Parish shall give warning to his Parishioners publickly in the Chuch at Morning Prayer the Sunday before, for the due Observation of the said Day. And after Morning Prayer, or Preaching upon the said Fifth Day of November, shall read publickly, distinctly, and plainly, the Act of Parliament, made in the Third Year of King James the First, for the Observation of it.

¶ The service shall be the same with the usual Office for Holy-days in all things; except where it is hereafter otherwise appointed.

¶ If this Day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to this Office in its place.

¶ Morning Prayer shall begin with these Sentences.

THE Lord is full of compassion, and mercy: long suffering and of great goodness. Psal. ciii. 8.

He will not alway be chiding: neither keepeth he his anger for ever. ver. 9.

He hath not dealt with us after our sins: nor rewarded us according to our wickednesses. ver. 10.

¶ Instead of Venite exultemus, shall this Hymn following be used; one Verse by the Priest, and another by the Clerk and people.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. Psal. cxvii. 1.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy. ver. 2.

Many a time have they fought against me from my youth up: may Israel now say. Psal. cxxix. 1.

Yea, many a time have they vexed me from my youth up: but they have not prevailed against me. ver. 2.

They have privily laid their net to

destroy me without a cause: yea, even without a cause have they made a pit for my soul. Psal. xxxv. 7.

They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves. Psal. lvii. 7.

Great is our Lord, and great is his power: yea, and his wisdom is infinite. Psal. cxlvii. 5.

The Lord setteth up the meek: and bringeth the ungodly down to the ground. ver. 6.

Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self. Psal. lxxx. 17.

And so will not we go back from thee: O let us live, and we shall call upon thy Name. ver. 18.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Proper Psalms. 64, 124, 125.

¶ Proper Lessons.

The First. 2 Sam. 22.

Gunpowder Treason.

Te Deum.

The Second. Acts 23.
Jubilate.

¶ In the Suffrages after the Creed, these shall be inserted and used for the King.

Priest. O Lord, save the King;
People. Who putteth his trust in thee.

Priest. Send him help from thy holy place;

People. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him;

People. Let not the wicked approach to hurt him.

¶ Instead of the first Collect at Morning Prayer shall these two be used.

¶ ALMIGHTY God, who hast in all ages shewed thy power and mercy, in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religiois Kings and States professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof: We yield thee our unfeigned thanks and praise, for the wonderful and mighty Deliverance of our gracious Sovereign King James the First, the Queen, the Prince, and all the Royal branches, with the Nobility, Clergy, and Commons of England, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural Conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all Churches of the saints, from generation to generation, through Jesus Christ our Lord. Amen.

¶ ACCEPT also, most gracious God, of our unfeigned thanks

for filling our hearts again with joy and gladnes, after the time that thou hast afflicted us, and putting a new song into our mouths, by bringing His Majesty King William, upon this Day, for the deliverance of our Church and Nation from Popish tyranny and arbitrary power. We adore the wisdom and justice of thy providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee, give us such a lively and lasting sense of what thou didst then, and hast since that time done for us, that we may not grow secure and careles in our obedience, by presuming upon thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindnes and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. Amen.

¶ In the end of the Litany (which shall always this Day be used) after the Collect. [We humbly beseech thee, O Father, &c.] shall this be said which followeth.

¶ ALMIGHTY God and heavenly Father, who of thy gracious Providence, and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked Enterprise, plotted and intended this day to have been executed against the King, and the whole State of England, for the subversion of the Government and Religion established among us; and didst likewise upon this day wonderfully conduct

Gunpowder Treason.

conduct thy servant King *William*, and bring him safely into *England*, to preserve us from the attempts of our enemies to bereave us of our Religion and Laws : We most humbly praise and magnify thy most glorious Name, for thy unspeakable goodness towards us, expressed in both these acts of thy mercy. We confess it has been of thy mercy alone, that we are not consumed : for our sins have cried to heaven against us ; and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities ; nor given us over, as we deserved, to be a prey to our enemies ; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruin. And increase in us more and more a lively faith and love, fruitful in all holy obedience ; that thou mayest still continue thy favour, with the light of thy Gospel, to us and our posterity for evermore ; and that for thy dear Son's sake, Jesus Christ our only Mediator and Advocate. Amen.

¶ *In stead of the Prayer [In time of War and Tumults] shall be used this Prayer following.*

O Lord, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same ; Be thou still our mighty Protector, and scatter our enemies that delight in blood : Infatuate and defeat their counsels, abate their pride, affwage their malice, and confound their devices, Strengthen the hands of our gracious Sovereign King *GEORGE*, and all that are put in Authority under him, with judgement and justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith

into Faction ; that they may never prevail against us, or triumph in the ruin of thy Church among us : But that our gracious Sovereign and his Realms being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. Amen.

¶ *In the Communion Service, instead of the Collect for the Day, shall this which followeth be used.*

ETERNAL God, and our most mighty Protector, we thy unworthy servants do humbly present ourselves before thy Majesty, acknowledging thy power, wisdom, and goodness, in preserving the King and the Three Estates of the Realm of *England* assembled in Parliament, from the Destruction this day intended against them. Make us, we beseech thee, truly thankful for this, and for all other thy great mercies towards us ; particularly for making this Day again memorable, by a fresh instance of thy loving-kindness towards us. We bless thee for giving his late Majesty King *William* a safe Arrival here, and for making all opposition fall before him, till he became our King and Governor. We beseech thee to protect and defend our Sovereign King *GEORGE*, and all the Royal Family, from all Treasons and Conspiracies ; preserve him in thy Faith, Fear, and Love ; prosper his Reign with long happiness here on earth, and crown him with everlasting glory hereafter, through Jesus Christ our only Saviour and Redeemer. Amen.

The Epistle. Rom. xiii. 1.

LET every soul be subject unto the higher powers. For there is no power but of God ; the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance

ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works; but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the fame: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. St. Luke ix. 51.

AND it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face; and they went and entered into a village of the Samaritans, to make ready for him: And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of: For the Son of man is not come to destroy

men's lives, but to save them. And they went to another village.

¶ After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.

¶ This Sentence is to be read at the Offertory.

Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. St. Matth. vii. 12.

¶ After the Prayer for the Church militant, this following Prayer is to be used.

O God, whose Name is excellent in all the earth, and thy glory above the heavens; who on this day didst miraculously preserve our Church and State from the secret contrivance and hellish malice of Popish Conspirators; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and blood-thirsty enemies: We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous loving-kindness to our Church and Nation, in the preservation of our Religion and Liberties. And we humbly pray, that the devout sense of this thy repeated mercy may renew and increase in us a spirit of love and thankfulness to thee its only Author; a spirit of peaceable submission and obedience to our gracious Sovereign Lord King GEORGE; and a spirit of fervent zeal for our holy Religion which thou hast so wonderfully rescued, and established a blessing to us and our posterity. And this we beg for Jesus Christ his sake, Amen.

A Form of PRAYER with FASTING, to be used yearly on the 30th of January, being the Day of the Martyrdom of the blessed King Charles the First ; to implore the mercy of God, that neither the Guilt of that sacred and innocent Blood, nor those other sins, by which God was provoked to delivered up both us and our King into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us or our Posterity.

¶ If this Day shall happen to be Sunday, this Form of Prayer shall be used, and the Fast kept the next Day following. And upon the Lord's Day next before the Day to be kept, at Morning Prayer, immediately after the Nicene Creed, notice shall be given for the due observation of the said Day.

¶ The Service of the Day shall be the same with the usual Office for Holydays in all things ; except where it is in this Office otherwise appointed.

The Order for MORNING PRAYER.

¶ He that ministereth, shall begin with one or more of these Sentences.

TO the Lord our God belong mercies and forgiveness, though we have rebelled against him : neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

Correct us, O Lord, but with judgment : not in thine anger, lest thou bring us to nothing. *Jer. x. 24.*

Enter not into judgment with thy servants, O Lord : for in thy sight shall no man living be justified. *Psal. cxliii. 2.*

¶ Instead of Venite exultemus, the Hymn following shall be said or sung ; one Verse by the Priest, another by the Clerk and People.

RIIGHTEOUS art thou, O Lord : and just are thy judgements ! *Psal. cxix. 137.*

Thou art just, O Lord, in all that is brought upon us : for thou hast done right, but we have done wickedly. *Neh. ix. 33.*

Nevertheless, our feet were almost gone : our treadings had well-nigh slipped. *Psal. lxxiii. 2.*

For why ? we were grieved at the wicked : we did also see the ungodly in such prosperity. ver. 3.

The people stood up, and the rulers took counsel together : against the Lord, and against his Anointed. *Psal. ii. 2.*

They cast their heads together with one consent : and were confederate against him. *Psal. lxxxiii. 5.*

He heard the blasphemy of the multitude, and fear was on every side : while they conspired together against him, to take away his life. *Psal. xxxi. 15.*

They spoke against him with false tongues, and compassed him about with words of hatred : and fought against him without a cause. *Psal. cix. 2.*

Yea, his own familiar friends, whom he trusted : they that eat of his bread, laid great wait for him. *Psal. xli. 9.*

They rewarded him evil for good : to the great discomfort of his soul. *Psal. xxxv. 12.*

They took their counsel together, saying, God hath forsaken him : persecute him, and take him, for there is none to deliver him. *Psal. lxxi. 9.*

The breath of our nostrils, the Anointed

King Charles the Martyr.

Anointed of the Lord was taken in their pits : of whom we said, Under his shadow we shall be safe. Lam. iv. 20.

The adversary and the enemy entered into the gates of Jerusalem : saying, When shall he die, and his name perish ? ver. 12. Psal. xli. 5.

Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more. ver. 8.

False witnesses also did rise up against him : they laid to his charge things that he knew not. Psal. xxxv. 11.

For the sins of the People, and the iniquities of the Priests : they shed the blood of the just in the midst of Jerusalem. Lam. iv. 13.

O my soul, come not thou into their secret ; unto their assembly, mine honour, be not thou united : for in their anger they slew a man ; Gen. xlix. 6.

Even the man of thy right hand : the Son of man, whom thou hadst made so strong for thine own self. Psal. lxxx. 17.

In the sight of the unwise he seemed to die : and his departure was taken for misery. Wisd. iii. 2.

They fools counted his life madness, and his end to be without honour : but he is in peace. Wisd. v. 4 & iii. 3.

For though he was punished in the sight of men : yet was his hope full of immortality. Wisd. iii. 4.

How is he numbered with the children of God : and his lot is among the saints ! Wisd. v. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth : be favourable and gracious unto Sion. Psal. xciv. 1. & li. 18.

Be merciful, O Lord, unto thy people, whom thou hast redeemed : and lay not innocent blood to our charge. Deut. xxi. 8.

O shut not up our souls with sinners : nor our lives with the blood-thirsty. Psal. xxvi. 9.

Deliver us from blood-guiltiness,

O God, thou that art the God of our salvation : and our tongues shall sing of thy righteousness. Psal. li. 14.

For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee. Psal. 5. 4.

Thou wilt destroy them that speak leasing : the Lord abhors both the blood-thirsty and deceitful man. ver. 6.

O how suddenly do they consume : perish, and come to a fearful end ! Psal. lxxiii. 18.

Yea, even like as a dream, when one awaketh : so didst thou make their image to vanish out of the city. ver. 19.

Great and marvellous are thy works, O Lord God Almighty : just and true are thy ways, O King of Saints ! Rev. xv. 3.

Righteous art thou, O Lord : and just are thy judgments ! Ps. cxix. 137.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Proper Psalms. 9, 10, 11.

¶ Proper ¶ The First, 2 Sam. i.
Lessons. ¶ The Second, St. Matt. 27.

¶ Instead of the first Collect at Morning Prayer, shall these two, which next follow be used.

¶ Most mighty God, terrible in thy judgments, and wonderful in thy doings toward the children of men ; who in thy heavy displeasure didst suffer the life of our gracious Sovereign King Charles the First, to be (as this day) taken away by the hands of cruel and bloody men : We thy sinful creatures here assembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying sins of this Nation, which brought down this heavy judgment upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood, (the shedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this land ; nor let it ever be

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required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever: But pardon us for thy mercies sake, through the merits of thy Son Jesus Christ our Lord.

Amen.

BLESSED Lord, in whose sight the death of thy Saints is precious; We magnify thy Name for thine abundant grace bestowed upon our martyred Sovereign; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us; that we may follow the example of his courage and constancy, his meekness and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our sins: and all for Jesus Christ his sake, our only Mediator and Advocate. *Amen.*

¶ In the end of the Litany (which shall always on this Day be used,) immediately after the Collect [We humbly beseech thee, O Father, &c.] the three Collects next following are to be read.

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved: Mercifully forgive us our trespasses; receive

and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth and miserable sinners: but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great; And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

¶ In the Communion Service, after the Prayer for the King [Almighty God, whose Kingdom is everlasting, &c.] instead of the Collect for the Day, shall these two be used.

O most mighty God, &c.

Blessed Lord, &c.

{ As in the Morning Prayer.

The Epistle. 1 St. Pet. ii. 13.

SUBMIT yourselves to every ordinance of man for the Lord's sake; whether it be to the King as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with

King Charles the Martyr.

with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousnes, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gospel. S. Matth. xxi. 33.

There was a certain housholder which planted a vineyard, and hedged it round about, and digged a wine-pres in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his

vineyard unto other husbandmen, which shall render him the fruits in their seasons.

¶ After the Nicene Creed, shall be read, instead of the Sermon for that Day, the first and second parts of the Homily against Disobedience and wilful Rebellion, set forth by Authority; or the Minister, who officiates, shall preach a Sermon of his own composing upon the same Argument.

¶ In the Offertory shall this Sentence be read.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. St. Matth. vii. 12.

¶ After the Prayer [For the whole state of Christ's Church, &c.] these two Collects following shall be used.

O Lord, our heavenly Father, who didst not punish us as our sins have deserved, but hast in the midst of judgment remembered mercy; We acknowledge it thine especial favour, that though for our many and great provocations, thou didst suffer thine Anointed, blessed King *Charles* the First, (as on this day) to fall into the hands of violent and blood-thirsty men, and barbarously to be murdered by them; yet thou didst not leave us for ever, as sheep without a shepherd; but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King *Charles* the Second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast; and didst bring him back, in thy good appointed time, to sit upon the throne of his Father; and together with the Royal Family didst restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies, we render to thee our most humble and unfeigned thanks; beseeching thee, still to continue

King Charles the Martyr.

thy gracious protection over the whole Royal Family ; and to grant to our gracious Sovereign King *GEORGE*, a long, and happy reign over us : So we that are thy people, will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Je-

sus Christ our Lord and Saviour. Amen.

AND grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

The Order for EVENING PRAYER.

¶ The Hymn appointed to be used at Morning Prayer, instead of Venite exultemus, shall here also be used before the Proper Psalms.

Righteous art thou, O Lord, &c.

¶ P: other Psalms. 79, 94, 85.

The First, Jer. xiii. or

¶ Proper { Dan. xi. to ver. 22.

Lessons. { The Second, Hebr. xi.

ver. 32. and xii. to ver. 7.

¶ Instead of the first Collect at Evening Prayer, shall these two which next follow be used.

O Almighty Lord God, who by thy wisdom not only guidest and ordereſt all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy sinful people do here fall down before thee, confessing that thy judgments were right, in permitting cruel men, sons of Belial (as on this day) to imbue their hands in the blood of thine Anointed; We having drawn down the same upon ourselves, by the great and long provocations of our sins against thee. For which we do therefore here humble ourselves before thee; beseeching thee to deliver this Nation from blood-guiltiness (that of this day especially) and to turn from us and our posterity all those judgments, which we by our sins have worthily deserved: Grant this, for the all sufficient merits of thy Son our Saviour Jesus Christ. Amen.

Blessed God, just and powerful, who didſt permit thy dear Servant, our dread Sovereign King Charles the First, to be (as upon this day) given up to the violent outrages of wicked men, to be despitely used, and at the last murdered by them: Though we cannot reflect upon ſo foul an act, but with horror and astonishment; yet do we most gratefully commemorate the glories of thy grace, which then ſhined forth in thine Anointed; whom thou wast pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekneſs, and charity, before the face of his cruel enemies. And albeit thou didſt ſuffer them to proceed to ſuch an height of violence, as to kill him, and to take poſſeſſion of his Throne; Yet didſt thou in great mercy preſerve his ſon, whose right it was; and at length by a wonderful povidence bring him back, and let him thereon; to reſtore thy true Religion, and to ſettle peace amongſt us: For these thy great mercies we glorify thy Name, through Jesus Christ our bleſſed Saviour. Amen.

¶ Immediately after the Collect, [Lighten our darkneſs, &c.] ſhall these three next following be uſed.

O Lord, we beseech thee, &c. } As before at
O moſt mighty God, &c. } Morn-
Turn thou us, O good } ing
Lord, &c. } Prayer.

¶ Immediately

¶ Immediately before the Prayer of St. Chrysostom, shall this Collect which next followeth, be used.

A Lmighty and everlasting God, whose righteousness is like the strong mountains, and thy judgments like the great deep; and who, by that barbarous murder (as on this day) committed upon the Sacred Person of thine Anointed, hast taught us, that neither the greatest of Kings, nor the best of men, are more secure from violence than from natural death: Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant, that nei-

ther the splendor of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon ourselves as sinful dust and ashes; but that according to the example of this thy blessed Martyr, we may press forward to the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end: and all this for thy Son our Lord Jesus Christ his sake; To whom with thee and the Holy Ghost be all honour and glory, world without end. Amen.

A FORM of PRAYER with THANKSGIVING to Almighty God, for having put an end to the Great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government after many years interruption; which unspeakable mercies were wonderfully compleated upon the Twenty-ninth of May, in the Year 1660; and in memory thereof, that day in every year is by Act of Parliament appointed to be for ever kept holy.

¶ The act of Parliament made in the twelfth, and confirmed in the thirteenth year of King Charles the Second, for the observation of the Twenty-ninth Day of May yearly, as a Day of Publick Thanksgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the Nicene Creed on the Lord's day next before every such Twenty-ninth of May, and notice to be given for the due observation of the said Day.

¶ The Service shall be the same with the usual Office for Holy-days: except where it is in this Office otherwise appointed.

¶ If this Day shall happen to be Ascension-day, or Whit-Sunday, the Collects of this Office are to be added to the Office of those Festivals in their proper places: If it be Monday or Tuesday in Whitsun-week, or Trinity-Sunday, the Proper Psalms appointed for this Day, instead of those of ordinary course, shall be also used, and the Collects added as before; and in all these cases the rest of this Office shall be omitted: But if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth entirely. And what Festival soever shall happen to fall upon this solemn Day of Thanksgiving, the following Hymn appointed instead of Venite exultemus, shall be constantly used.

The Restoration of the Royal Family.

¶ Morning Prayer shall begin with these Sentences.

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

It is of the Lord's mercies that we were not consumed: because his compassions fail not. *Lam. iii. 22.*

¶ Instead of Venite exultemus, shall be sung or said this Hymn following; one verse by the Priest, and another by the Clerk and people.

MY song shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another. *Psal. lxxxix. 1.*

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. *Psal. cxi. 4.*

Who can express the noble acts of the Lord: or shew forth all his praise? *Psal. cvi. 2.*

The works of the Lord are great: sought out of all them that have pleasure therein. *Psal. cxi. 2.*

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *Psal. cxlvii. 6.*

The Lord executeth righteousness and judgment: for all them that are oppressed with wrong. *Psal. ciii. 6.*

For he will not alway be chiding: neither keepeth he his anger for ever. ver. 9.

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. ver. 10.

For look how high the heaven is in comparison of the earth: so great is his mercy toward them that fear him. ver. 11.

Yea, like as a father pitith his own children: even so is the Lord merciful unto them that fear him. ver. 12.

Thou, O God, hast proved us: thou also hast tried us, even as silver is tried. *Psal. lxvi. 9.*

Thou sufferedst men to ride over our heads, we went through fire and water: but thou hast brought us out into a wealthy place. ver. 11.

Oh, how great troubles and adversities hast thou shewed us! and yet didst thou turn and refresh us: yea, and broughtest us from the deep of the earth again. *Psal. lxxi. 18.*

Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. *Psal. xxxvi. 23, 24.*

Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. *Psal. lxxxv. 1.*

God hath shewed us his goodness plenteously: and God hath let us see our desire upon our enemies. *Psal.lix. 10.*

They are brought down and fallen: but we are risen and stand upright. *Psal. xx. 8.*

There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand. *Psal. xxxvi. 12.*

The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron. *Psal. cxv. 12.*

He shall bless them that fear the Lord: both small and great. ver. 13.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! *Psal. cvii. 21.*

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness! ver. 22.

And not hide them from the children of the generations to come: but shew the honour of the Lord, his mighty and wonderful works that he hath done. *Psal. lxxviii. 4.*

That our posterity may also know them, and the children that are yet unborn: and not be as their forefathers a faithless and stubborn generation. ver. 6, 9.

Give thanks, O Israel, unto God

The Restoration of the Royal Family.

God the Lord, in the congregations : from the ground of the heart. *Psal. lxviii. 26.*

Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us. ver. 19.

O let the wickedness of the wicked come to an end : but establish thou the righteous. *Psal. vii. 9.*

Let all those that seek thee, be joyful and glad in thee : and let all such as love thy salvation, say alway, The Lord be praised. *Psal. xl. 19.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Proper Psalms.

124, 126, 129, 118.

¶ Proper Lessons.

The First. 2 Sam. 19. ver. 9. or Numb. 16.

Te Deum.

The Second. The Epistle of St. Jude.
Jubilate Deo.

¶ The Suffrages next after the Creed shall stand thus.

Priest. O Lord, shew thy mercy upon us ;

Answ. And grant us thy salvation.

Priest. O Lord, save the King ;

Answ. Who putteth his trust in thee.

Priest. Send him help from thy holy place ;

Answ. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him ;

Answ. Let not the wicked approach to hurt him.

Priest. Endue thy Ministers with righteousness ;

Answ. And make thy chosen people joyful.

Priest. Give peace in our time, O Lord ;

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong tower,

Answ. From the face of our enemies.

Priest. O Lord, hear our prayer ;

Answ. And let our cry come unto thee.

¶ Instead of the first Collect at Morning Prayer, shall these two which follow be used.

¶ Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies ; We yield thee praise and thanksgiving for the wonderful deliverance of these kingdoms from THE GREAT REBELLION, and all the Miseries and Oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them : beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

¶ Lord God of our salvation, who hast been exceedingly gracious unto this land, and by thy miraculous providence didst deliver us out of our miserable confusions ; by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord King Charles the Second, notwithstanding all the power and malice of his enemies ; and by placing him on the Throne of these Kingdoms, didst restore also unto us the publick and free profession of thy true Religion and Worship, together with our former Peace and Prosperity, to the great comfort and joy of our hearts : We are here now before thee, with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this day shewed unto us, and to offer unto thee our sacrifice of praise for the same ; humbly beseeching thee

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thee to accept this our unfeigned, though unworthy oblation of ourselves; vowed all holy obedience in thought, word, and work, unto thy Divine Majesty; and promising all loyal and dutiful Allegiance to thine Anointed Servant now set over us, and to his Heirs after him; whom we beseech thee to bless with all increase of grace, honour and happiness in this world, and to crown him with immortality and glory in the world to come, for Jesus Christ his sake our only Lord and Saviour. Amen.

¶ In the end of the Litany (which shall always this day be used) after the Collect [We humbly beseech thee, O Father, &c.] shall this be said which next followeth.

A Lmighty God, who hast in all ages shewed forth thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the malicious Conspiracies and wicked practices of all their Enemies; We yield unto thee our unfeigned thanks and praise, as for thy many other great and publick mercies, so especially for that signal and wonderful Deliverance by thy wise and good providence, as upon this day compleated and vouchsafed to our then most gracious Sovereign King *Charles* the Second, and all the Royal Family; And in them, to this whole Church and State, and all Orders and Degrees of men in both; from the unnatural Rebellion, Usurpation, and Tyranny of ungodly and cruel men, and from the sad Confusions and Ruin thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy mercy; not our foresight, but thy providence; not our own arm, but thy right hand and thine arm did rescue and deliver us. And therefore not

unto us, O Lord, not unto us, but unto thy Name be ascribed all Honour, and Glory and Praise, with most humble and hearty thanks in all Churches of the Saints: Even so blessed be the Lord our God, who alone doeth wondrous things; and blessed be the Name of his Majesty for ever, through Jesus Christ our Lord and only Saviour. Amen.

¶ In the Communion Service, immediately before the reading of the Epistle, shall these two Collects be used, instead of the Collect for the King, and the Collect of the Day.

O Almighty God, &c. { As in the
O Lord God of our sal- { Morning
vation, &c. { Prayer.

The Epistle. 1 St. Pet. ii. 11.

EARLY beloved, I beseech you as strangers and pilgrims, abitain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Gospel. St. Matth. xxii. 16.

ND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way

The Restoration of the Royal Family.

way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's; and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *In the Offertory shall this Sentence be read.*

Not every one that faith unto me, Lord, Lord, shall enter into the Kingdom of heaven: but he that doeth the will of my Father which is in heaven. S. Matt. vii. 21.

¶ *After the Prayer [For the whole State of Christ's Church, &c.] this Collect following shall be used.*

A Lmighty God and heavenly Father, who of thine infinite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked designs of those traitorous, heady, and high-minded men, who under the pretence of Religion and thy most holy Name, had contrived, and well nigh effected the utter destruction of this Church and King-

dom: As we do this day most heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodness already vouchsafed to us; so do we most humbly beseech thee to continue thy grace and favour towards us, that no such dismal calamity may ever again fall upon us. Infatuate and defeat all the secret counsels of deceitful and wicked men against us. Abate their pride, asswage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King *GEORGE*, and all that are put in authority under him, with judgment and justice, to cut off all such workers of iniquity as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family, from all Treasons and Conspiracies. Be unto him an helmet of salvation, and a strong tower of Defence against the face of all his enemies; Clothe them with shame and confusion but upon himself and his Posterity let the Crown for ever flourish: So we thy people, and the sheep of thy pasture, will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, through Jesus Christ our only Saviour and Redeemer; to whom, with thee, O Father, and the Holy Ghost, be glory in the Church throughout all ages world without end. Amen.

A Form of PRAYER with THANKSGIVING
to Almighty God; to be used in all Churches and Chapels
within this Realm, every Year, upon the Twenty-fifth Day
of October; being the Day on which His Majesty began
his happy reign.

- ¶ The Service shall be the same with the usual Office for Holy-days in all things, except where it is in this Office otherwise appointed.
- ¶ If this Day shall happen to be Sunday, this whole Office shall be used as it followeth, entirely.

¶ Morning Prayer shall begin with these Sentences.

¶ Exhort that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all men; for Kings, and for all that are in Authority; that we may lead a quiet and peaceable life, in all godliness and honesty: For this is good and acceptable unto God our Saviour. 1 Tim. ii. 1, 2, 3.

If we say that we have no sin, we deceive ourselves and the truth is not in us; But if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 St. John i. 8, 9.

¶ Instead of Venite exultemus, the Hymn following shall be said or sung; one Verse by the Priest, and another by the Clerk and People.

¶ Lord our Governor: how excellent is thy Name in all the world! Psal. viii. 1.

Lord, what is man, that thou hast such respect unto him: or the Son of man, that thou so regardest him! Psal. cxliv. 3.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. Psal. cxi. 4.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! Psal. cvii. 21.

Behold, O God our Defender:

and look upon the face of thine Anointed. Psal. lxxxiv. 9.

O hold thou up his goings in thy paths: that his footsteps slip not. Psal. xvii. 5.

Grant the King a long life: and make him glad with the joy of thy countenance. Ps. lxi. 6. & xxi. 6.

Let him dwell before thee for ever: O prepare thy loving mercy and faithfulness, that they may preserve him. Psal. lxi. 7.

In his time let the righteous flourish: and let peace be in all our borders. Ps. lxxii. 7. & cxlvii. 14.

As for his enemies, clothe them with shame: but upon himself let his crown flourish. Psal. cxxxii. 19.

Blessed be the Lord God, even the God of Israel: which only doeth wondrous things. Ps. lxxii. 18.

And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen. ver. 19.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Proper Psalms. 20, 21, 101.

¶ Proper Lessons.

The First, Joshua i. to the end of the ninth Verse.

Te Deum.

The Second, Rom. 13.

Jubilate Deo.

¶ The

A Form of Prayer with Thanksgiving, &c.

¶ The Suffrages next after the Creed
shall stand thus.

Priest. O Lord, shew thy mercy
upon us;

Answ. And grant us thy salvation.

Priest. O Lord, save the King;

Answ. Who putteth his trust in
thee.

Priest. Send him help from thy
holy place;

Answ. And evermore mightily de-
fend him.

Priest. Let his enemies have no
advantage against him;

Answ. Let not the wicked ap-
proach to hurt him.

Priest. Endue thy Ministers with
righteousness;

Answ. And make thy chosen peo-
ple joyful.

Priest. O Lord, save thy people;

Answ. And bless thine inheritance.

Priest. Give peace in our time,
O Lord;

Answ. Because there is none other
that fighteth for us, but only thou,
O God.

Priest. Be unto us, O Lord, a
strong tower;

Answ. From the face of our
enemies.

Priest. O Lord, hear our prayer;

Answ. And let our cry come unto
thee.

¶ Instead of the first Collect at Morn-
ing Prayer, shall be used this fol-
lowing Collect of Thanksgiving for
His Majesty's Accession to the
Throne.

ALMIGHTY God, who rulest
over all the kingdoms of the
world, and disposest of them ac-
cording to thy good pleasure; We
yield thee unfeigned thanks, for
that thou wast pleased, as on this
day, to place thy Servant, our
Sovereign Lord King GEORGE
upon the Throne of these Realms.
Let thy wisdom be his guide, and
let thine arm strengthen him; let
justice, truth, and holiness, let
peace and love, and all those vir-
tues that adorn the Christian Pro-

fession flourish in his days; direct
all his counsels and endeavours to
thy glory, and the welfare of his
people; and give us grace to obey
him cheerfully and willingly for
conscience sake, that neither our
sinful passions, nor our private in-
terests, may disappoint his cares
for the publick good; let him al-
ways posies the hearts of his people,
that they may never be wanting in
honour to his Person, and dutiful
submission to his Authority; let
his Reign be long and prosperous,
and crown him with immortality
in the life to come, through Jesus
Christ our Lord. Amen.

¶ In the end of the Litany (which
shall always be used upon this Day)
after the Collect [We humbly be-
seech thee, O Father, &c.] shall
the following Prayer for the King
and Royal Family be used.

O Lord our God, who upholdest
and governest all things in
heaven and earth, receive our hum-
ble prayers, with our hearty thank-
givings for our Sovereign Lord
GEORGE, as on this day, set over
us by thy grace and providence to
be our King; and so together with
him bless our gracious Queen Char-
lotte, his Royal Highness George
Prince of Wales, and all the Royal
Family; that they all ever trusting
in thy goodness, protected by thy
power, and crowned with thy graci-
ous and endless favour, may con-
tinue before thee in health, peace,
joy, and honour, and may live
long and happy lives upon earth,
and after death obtain everlasting
life and glory in the kingdom of
heaven, by the Merits and Medi-
cation of Christ Jesus our Saviour,
who with the Father and the Holy
Spirit, liveth and reigneth ever one
God, world without end. Amen.

¶ Then shall follow this Collect for
God's protection of the King against
all his enemies.

A Form of Prayer with Thanksgiving

MOST gracious God, who hast set thy servant **GEORGE** our King upon the throne of his Ancestors, we most humbly beseech thee to protect him on the same from all the dangers to which he may be exposed; Hide him from the gathering together of the froward, and from the insurrection of wicked doers; Do thou weaken the hands, blast the designs, and defeat the enterprizes of all his enemies, that no secret conspiracies, nor open violences, may disquiet his Reign; but that being safely kept under the shadow of thy wing, and supported by thy power, he may triumph over all opposition; that so the world may acknowledge thee to be his defender and mighty deliverer in all difficulties and adversities, through Jesus Christ our Lord. Amen.

¶ Then the Prayer for the High Court of Parliament (if sitting.)

¶ In the Communion Service, immediately before the reading of the Epistle, instead of the Collect for the King, and that of the Day, shall be used this Prayer for the King, as supreme Governor of this Church.

Blessed Lord, who hast called Christian Princes to the defence of thy Faith, and hast made it their duty to promote the spiritual welfare, together with the temporal interest of their people; We acknowledge with humble and thankful hearts thy great goodness to us, in setting thy servant our most gracious King over this Church and Nation; Give him, we beseech thee, all those heavenly graces that are requisite for so high a trust; Let the work of thee his God prosper in his hand; let his eyes behold the success of his designs for the service of thy true Religion established amongst us; and make him a blessed instrument of protecting and advancing thy Truth, where-ever it is persecuted and op-

prest; Let Hypocrisy and Profaneness, Superstition and Idolatry fly before his face; Let not Heresies and false Doctrines disturb the Peace of the Church, nor Schisms and causeless Divisions weaken it; But grant us to be of one heart and one mind in serving thee our God, and obeying him according to thy will: And that these blessings may be continued to after ages, let there never be one wanting in his house to succeed him in the government of these kingdoms, that our posterity may see his children's children, and peace upon Israel. So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. Amen.

The Epistle. I St. Pet. ii. 11.

DEarly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliceousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. St. Matth. xxii. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way

for the twenty-fifth Day of October.

way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's; and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ After the Nicene Creed shall follow the Sermon.

¶ In the Offertory shall this Sentence be read.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. St. Matth. v. 16.

¶ After the Prayer, [For the whole State of Christ's Church, &c.] these Collects following shall be used.

¶ A Prayer for Unity.

O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: That as there is but one Body, and one Spirit, and one Hope of our calling,

one Lord, one Faith, one Baptism, one God and Father of us all; so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. Amen.

G RANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietnes, through Jesus Christ our Lord. Amen.

G RANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

A Lmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. Amen.

T HE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

GEORGE R.

"OUR will and pleasure is, That these Four Forms of Prayer and Service made for the Fifth of November, the Thirtieth of January, the Twenty-ninth of May, and the twenty-fifth of October, be forthwith printed and published, and annexed to the Book of Common Prayer, and Liturgy of the Church of England; to be used yearly on

A R T I C L E S.

" the said Days, in all Cathedral and Collegiate Churches and Chapels,
" in all Chapels of Colleges and Halls within both our Universities, and
" of our Colleges of Eaton and Winchester, and in all Parish-Churches
" and Chapels within that Part of Our Kingdom of Great Britain called
" England, the Dominion of Wales, and Town of Berwick upon Tweed.

" Given at our Court at St. James's, the seventh Day of
" October, 1761; in the first Year of our Reign.

" By His Majesty's Command,
" B U T E."

A R T I C L E S

Agreed upon by the ARCHBISHOPS and BISHOPS of both Provinces, and the whole Clergy, in the Convocation holden at *London* in the Year 1562, for avoiding of Diversities of Opinions, and for the establishing of Consent touching True Religion. Reprinted by His Majesty's Commandment; with his Royal Declaration prefixed thereunto.

His Majesty's DECLARATION.

" BEING by God's Ordinance, according to our just Title, *Defender of the Faith, and Supreme Governor of the Church, within these Our Dominions*, We hold it most agreeable to this Our Kingly Office, and Our own religious Zeal, to conserve and maintain the Church committed to Our charge, in the unity of true Religion, and in the bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore, upon mature deliberation, and with the advice of so many of our Bishops as might conveniently be called together, thought fit to make this Declaration following:

" That the Articles of the Church of *England* (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of *England*, agreeable to God's Word: which we do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles; which to that end We command to be new printed, and this our Declaration to be published therewith.

" That We are Supreme Governor of the Church of *England*: And that if any difference arise about the external policy, concerning the *Injunctions, Canons, and other Constitutions* whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do: And We approving their said Ordinances and Constitutions; providing that none be made contrary to the Laws and Customs of the Land.

" That out of Our Princely Care, that the Churchmen may do the work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble desire, shall have Licence under Our Broad Seal to deliberate of, and to do all such things, as being made

His MAJESTY's Declaration.

" plain by them, and assented unto by Us, shall concern the settled continuance of the Doctrine and Discipline of the Church of *England* now established; from which we will not endure any varying or departing in the least degree.

" That for the present, though some Differences have been ill raised, yet We take comfort in this, that all Clergymen within our Realm have always most willingly subscribed to the Articles established; which is an Argument to Us, that they all agree in the true, usual, literal meaning of the said Articles, and that even in those curious Points, in which the present Differences lie, Men of all sorts take the Articles of the Church of *England* to be for them; which is an Argument again, that none of them intend any Desertion of the Articles established.

" That therefore in these both curious and unhappy Differences, which have for so many hundred Years, in different times and places, exercised the Church of Christ, We will that all further curious Search be laid aside, and these Disputes shut up in God's Promises, as they be generally set forth to us in the Holy Scriptures, and the general meaning of the Articles of the Church of *England*, according to them. And that no man hereafter shall either print or preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own Sense or Comment to be the meaning of the Article, but shall take it in the literal and grammatical Sense.

" That if any publick Reader in either of Our Universities, or any Head or Master of a College, or any other person respectively in either of them shall affix any new Sense to any Article, or shall publickly read, determine, or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with Our Royal Assent; he, or they the Offenders, shall be liable to our Displeasure, and the Church's Censure in our Commission Ecclesiastical, as well as any other: And We will see there shall be due Execution upon them."

ARTICLES of RELIGION.

I. Of Faith in the Holy Trinity.

HERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. Of the Word or Son of God, which was made very man.

THE Son, which is the Word of the Father, begotten from

everlasting of the Father, the very and eternal God, of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, The Godhead and Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. Of

ARTICLES of RELIGION.

III. Of the going down of Christ into Hell.

AS Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

IV. Of the Resurrection of Christ.

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature, wherewith he ascended into Heaven, and there fitteth, until he return to judge all men at the last day.

V. Of the Holy Ghost.

THE Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty, and Glory, with the Father and the Son, very and eternal God.

VI. Of the Sufficiency of the Holy Scriptures for Salvation.

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

GENESIS,

Exodus,

Leviticus,

Numeri,

Deuteronomium,

Joshua,

Judges,

Ruth,

The First Book of Samuel,

The Second Book of Samuel,

The First Book of Kings,

The Second Book of Kings,

The First Book of Chronicles,

The Second Book of Chronicles,

The First Book of Esdras,
The Second Book of Esdras,
The Book of Hester,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the Greater,
Twelve Prophets the Less.

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any Doctrine; such are these following:

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Hester,
The Book of Wisdom,
Iesus the Son of Sirach,
Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The First Book of Maccabees,
The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. Of the Old Testament.

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian Men, nor the civil Precepts thereof ought of necessity to be received in any Commonwealth; yet notwithstanding, no Christian

ARTICLES of RELIGION.

Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. Of the three Creeds.

THE Three Creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed; ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. Of Original or Birth-sin.

ORIGINAL Sin standeth not in the following of Adam (as the Pelagians do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own Nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated: whereby the lust of the flesh, called in Greek, *phronema sarkos*, which some do expound the Wisdom, some Sepsuality, some the Affection, some the Desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupisence and lust hath of itself the nature of sin.

X. Of Free Will.

THE condition of man after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. Of the Justification of Man.

WE are accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ, by Faith; and not for our own works or deservings: wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. Of Good Works.

ALBEIT that good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known, as a tree discerned by the fruit.

XIII. Of Works before Justification.

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-Authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. Of Works of Supererogation.

Voluntary Works besides over and above God's commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: Whereas Christ saith plainly, when ye have done all that are commanded to you, say, We are unprofitable servants.

ARTICLES of RELIGION.

XV. Of Christ alone without Sin.

CHRIST in the truth of our nature, was made like unto us in all things (sin only except) from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world: and sin (as St. John faith) was not in him. But all we the rest (although baptized and born again in Christ) yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. Of Sin after Baptism.

NOT every deadly sin willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may rise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. Of Predestination and Election.

PREDESTINATION to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his Counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his

only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God; so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfal, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no les perious than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.

XVIII. Of obtaining eternal Salvation only by the Name of Christ.

THE Y also are to be had accursed, that presume to say, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the Light of nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. Of the Church.

THE visible Church of Christ is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments

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eraments be duly ministered according to Christ's Ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch* have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. Of the Authority of the Church.

TH E Church hath power to decree Rites or Ceremonies, and Authority in controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written; neither may it so expound one place of Scripture that it be repugnant to another. Wherefore although the Church be a Witness and a Keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

XXI. Of the Authority of general Councils.

GENERAL Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (forasmuch as they be an Assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. Of Purgatory.

TH E Romish Doctrine concerning Purgatory, Pardons, worshipping and adoration, as well of Images, as of Reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. Of ministering in the Congregation.

IT is not lawful for any man to take upon him the Office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the congregation to call and send Ministers into the Lord's vineyatl.

XXIV. Of speaking in the Congregation in such a Tongue as the people understandeth.

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a Tongue not understood of the people.

XXV. Of the Sacraments.

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession; but rather, they be certain sure witnesses, and effectual signs of grace, and God's good-will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five, commonly called Sacraments, that is to say, Confirmation, Penance, Ordents, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper; for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordain-

ARTICLES of RELIGION.

ed of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith.

XXVI. Of the Unworthiness of the Ministers, which binders not the effect of the Sacrament.

ALthough in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministratiōn of the Word and Sacra-ments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in the receiving of the Sacra-ments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith, and rightly do receive the Sacra-ments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences: and finally being found guilty, by just judgment be deposed.

XXVII. Of Baptism.

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened: but it is also a sign of Regeneration, or New Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and

grace increased by virtue of Prayer unto God. The Baptism of young children is in anywise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. Of the Lord's Supper.

THE Supper of the Lord is not only a sign of the Love that Christians ought to have among themselves one to another; but rather is a Sacrament of our re-demption by Christ's death: In so-much that to such as rightly, wor-thily, and with faith receive the same, the Bread which we break, is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by holy writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordi-nance reserved, carried about, lifted up, or worshipped.

XXIX. Of the wicked which eat not the Body of Christ in the use of the Lord's Supper.

THE wicked, and such as be void of a lively faith, al-though they do carially and visibly pres with their teeth (as Saint Augustine faith) the Sacrament of the body and blood of Christ: yet in no wise are they partakers of Christ; but rather, to their con-demnation, do eat and drink the Sign or Sacrament of so great a thing.

XXX. Of both Kinds.

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's

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Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. Of the one oblation of Christ finished upon the Cross.

THE offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. Of the Marriage of Priests.

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: Therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. Of excommunicate Persons how they are to be avoided.

THAT person which by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. Of the Traditions of the Church.

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and

men's manners, so that nothing be ordained against God's word. Whosoever through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying.

XXXV. Of the Homilies.

THE second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the people.

¶ Of the Names of the Homilies.

1. Of the right Use of the Church.
2. Against Peril of Idolatry.
3. Of repairing and keeping clean of Churches.
4. Of good Works: First of Fast-
ing.
5. Against Cluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayer and Sacra-
ments ought to be ministered in a known Tongue.
10. Of the reverend estimation of God's Word.

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11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.
15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the gifts of the Holy Ghost.
17. For the Rogation-days.
18. Of the state of Matrimony.
19. Of Repentance.
20. Against Idlenes.
21. Against Rebellion.

XXXVI. Of the Consecration of Bishops and Ministers.

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the rites of that Book, since the second year of the forenamed King *Edward*, unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. Of the Civil Magistrates.

THE King's Majesty hath the chief power in this Realm of *England*, and other his dominions, unto whom the chief government of all estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be subject to any foreign jurisdiction.

Where we attribute to the King's Majesty the chief government, by which titles we understand the minds of some slanderous folks to

be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil doers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

The laws of the realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII. Of Christian Men's Goods, which are not common.

THE Riches and Goods of Christians are not common, as touching the right, title, and possessions of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor; according to his ability.

XXXIX. Of a Christian Man's Oath.

AS we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle; so we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity; so it be done according to the Prophet's teaching, in Justice, Judgment, and Truth.

THE RATIFICATION.

"THIS Book of Articles before rehearsed, is again approved,
" and allowed to be holden and executed within the Realm, by
" the assent and consent of our Sovereign Lady ELIZABETH,
" by the Grace of God, of England, France, and Ireland, Queen,
" Defender of the Faith, &c. Which Articles were deliberately read
" and confirmed again by the subscription of the Hands of the Arch-
" bishops and Bishops of the Upper-house, and by the subscription of
" the whole Clergy of the Nether-house in their Convocation, in the
" Year of our Lord 1571."

THE TABLE.

- | | |
|---|--|
| 1. Of Faith in the Holy Trinity.
2. Of Christ the Son of God.
3. Of his going down into Hell.
4. Of his Resurrection.
5. Of the Holy Ghost.
6. Of the Sufficiency of the Scripture.
7. Of the Old Testament.
8. Of the three Creeds.
9. Of Original Sin.
10. Of Free-Will.
11. Of Justification.
12. Of Good Works.
13. Of Works before Justification.
14. Of Works of Supererogation.
15. Of Christ alone without Sin.
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36. Of Consecrating of Ministers.
37. Of Civil Magistrates.
38. Of Christian Men's Goods.
39. Of a Christian Man's Oath.
The Ratification. |
|---|--|

A TABLE of KINDRED and AFFINITY,
wherein whosoever are related, are forbidden in Scripture and
our Laws, to marry together.

A Man may not marry his

1 GRANDMOTHER,
2 Grandfather's Wife,
3 Wife's Grandmother.

4 Father's Sister,
5 Mother's Sister,
6 Father's Brother's Wife.

7 Mother's Brother's Wife,
8 Wife's Father's Sister,
9 Wife's Mother's Sister.

10 Mother,
11 Step-mother,
12 Wife's Mother.

13 Daughter,
14 Wife's Daughter,
15 Son's Wife.

16 Sister,
17 Wife's Sister,
18 Brother's Wife.

19 Son's Daughter,
20 Daughter's Daughter,
21 Son's Son's Wife.

22 Daughter's Son's Wife,
23 Wife's Son's Daughter,
24 Wife's Daughter's Daughter.

25 Brother's Daughter,
26 Sister's Daughter,
27 Brother's Son's Wife.

28 Sister's Son's Wife,
29 Wife's Brother's Daughter,
30 Wife's Sister's Daughter.

A Woman not marry with her

1 GRANDFATHER,
2 Grandmother's Husband,
3 Husband's Grandfather.

4 Father's Brother,
5 Mother's Brother,
6 Father's Sister's Husband.

7 Mother's Sister's Husband,
8 Husband's Father's Brother,
9 Husband's Mother's Brother,

10 Father,
11 Step-father,
12 Husband's Father.

13 Son,
14 Husband's Son,
15 Daughter's Husband.

16 Brother,
17 Husband's Brother,
18 Sister's Husband.

19 Son's Son,
20 Daughter's Son,
21 Son's Daughter's Husband.

22 Daughter's Daughter's Husband,
23 Husband's Son's Son,
24 Husband's Daughter's Son.

25 Brother's Son,
26 Sister's Son,
27 Brother's Daughter's Husband.

28 Sister's Daughter's Husband,
29 Husband's Brother's Son,
30 Husband's Sister's Son.

A

Companion to the Altar:

SHEWING THE

NATURE and NECESSITY

OF A

Sacramental Preparation,

IN ORDER TO OUR WORTHY

Receiving the *Holy Communion*:

WHEREIN

Those FEARS and SCRUPLES about *Eating and Drinking Unworthily, and of incurring our own Damnation thereby*, are proved groundless and unwarrantable.

Unto which are added,

PRAYERS. and MEDITATIONS,

Preparative to a SACRAMENTAL PREPARATION,
according to what the CHURCH of ENGLAND
requires from her Communicants.

I will wash mine Hands in Innocency, O Lord, and so will I go to thine Altar. PSAL. XXVI. 6.

L O N D O N :

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and WHITAKER, No. 12, Ave-Maria-Lane.

Note. This Book is bound up with the Common-Prayers of several Sorts,
printed by the University of Oxford and Cambridge, and are to be had
as above,

PARTE V

que se ha de tener en cuenta. Aunque el autor no lo dice, es evidente que se trata de la parte final de la obra, ya que el título de la parte anterior era "PARTE IV". La parte comienza con una serie de declaraciones de fe y credos, seguidas por un breve resumen de la doctrina cristiana. Luego sigue un análisis detallado de la doctrina de la Trinidad, con una descripción de las personas de la Trinidad y sus relaciones entre sí. El autor también discute la doctrina de la Encarnación y la salvación. Finalmente, el autor hace una conclusión sobre la importancia de la doctrina de la Trinidad para la vida cristiana.

Llamado a la fe y credo. — Se ha de tener en cuenta que el autor no dice que se trata de la parte final de la obra, ya que el título de la parte anterior era "PARTE IV". La parte comienza con una serie de declaraciones de fe y credos, seguidas por un breve resumen de la doctrina cristiana. Luego sigue un análisis detallado de la doctrina de la Trinidad, con una descripción de las personas de la Trinidad y sus relaciones entre sí. El autor también discute la doctrina de la Encarnación y la salvación. Finalmente, el autor hace una conclusión sobre la importancia de la doctrina de la Trinidad para la vida cristiana.

T H E
P R E F A C E.

THE usual Reason which Men assign for their not coming so often to the Holy Sacrament as they would do, is their Fear of eating and drinking unworthily, and, consequently, of incurring their own Damnation thereby: The Design then of this short Discourse, is to shew what that Sacramental Preparation is, which is absolutely necessary to qualify Men for a worthy Participation of the Lord's Supper, that so Men may come without the least Fear of eating and drinking Damnation to themselves. For this Purpose, I conceive no Rule, no Instruction more safe, easy, and instructive, than that of our Church Catechism, which I have endeavoured to explain and accommodate for the Use and Benefit of the meanest Capacity.

The concluding Part of this Discourse contains Prayers and Meditations preparative to a Sacramental Preparation; and though they be few in Number, yet I hope they fully answer all those several Parts of a

Communicant's Duty, according to that Rule and Standard, which our Church has fixed for our Guide and Companion to the holy Altar. By the Addition of those Psalms, and Proper Lessons annexed to each particular Prayer and Meditation, the Communicant may enlarge his Devotions to what Degree or Length he pleaseth; by which Method you have as much Matter for actual Preparation in this little Book, as in any other Discourse of this Nature whatsoever.

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C O M P A N I O N

TO THE

A L T A R.

ALL those Blessings wherein God for his Part which we now enjoy, hath faithfully promised and hope hereafter to receive "Pardon and Remission of from Almighty God, are "Sins to all true Penitents," purchased for us, and must and we for our Parts are be obtained through the therein Solemnly bound to Merits and Intercession of be faithful and obedient the HOLY JESUS, who has "in unto Him, 2 Tim. ii. 19. "stituted and ordained Holy Before then we can promise "Mysteries as Pledges of to ourselvies any Benefit or "his Love, and for a contr- Advantage from the Particip- "nual Remembrance of his pation of this solemn Rite "Death and Passion, to our and Covenant between God "great and endless Com- and us, we must endeavour "fort." Luke xxii. 19. 1 Cor. (what in us lies) to possess xi. 24. But then we must our Souls with all those remember, that these Be- divine Qualifications which nefits and Blessings, which this Sacrament of the Lord's the Son of God has purchased Supper requires to render us for us, are no where pro- worthy Partakers thereof. mised, but upon Condition And what those are, it is that we ourselves are first duly qualified for them. The to enquire; wherein I shall Sacrament of the Lord's Sup- endeavour to shew what per is a solemn Ratification that Preparation of Heart of our baptismal Covenant, and Mind is, which must

dispose us for a worthy Participation of the blessed Sacrament: and herein I hope to remove all those Fears and Scruples which arise in our Minds about “eating and drinking unworthily, “ and of incurring our own “ Damnation thereby,” as groundless and unwarrantable; and to do this I shall take Occasion to explain that Part of our CHURCH CATECHISM, designedly intended for our Instruction, with Relation to this Duty of a sacramental Preparation, namely,

Q. “ What is required of them who come to the Lord’s Supper?”

A. “ To examine themselves whether they repent them truly of their former Sins, stedfastly purposing to lead a new Life, have a lively Faith in God’s Mercy thro’ Christ, with a thankful Remembrance of his Death, and to be in Charity with all Men.” This is that sacramental Preparation which our Church (in as few Words as is possible) hath provided for our Companion or Guide to the holy Altar. The Duty then of a devout Communicant consisteth in these

Six following Particulars; 1. Self-Examination; to examine themselves. 2. Repentance towards God; whether they repent them truly of their former Sins. 3. Holy Purposes or Resolutions of a new Life; stedfastly purposing to lead a new Life. 4. Faith in God’s Mercy thro’ Christ; to have a lively Faith, &c. 5. A thankful Remembrance of his Death. 6thly and lastly, Unsigned Love or Charity for all Mankind; and to be in Charity with all Men.

The first Part then of a Communicant’s Duty is Self-Examination: A Duty not only enjoined by human Authority, but likewise commanded by St. Paul, *But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup,* 1 Cor. xi. 28. Intimating, that no Man should presume to eat of that Bread, and drink of that Cup, without a previous Preparation, if he mean to escape that same Judgment or Condemnation which these *Corinthians* brought upon themselves for their irreverent, sinful and disorderly Behaviour at this Sacrament; and this was the Occasion of St. Paul’s Caution and Re-proof:

proof: *He that eateth and drinketh unworthily says the Apostle, eateth and drinketh Damnation to himself, not discerning the Lord's Body,* ver. 29.

Righteousness of the Saints, Rev. xix. 8. With these Ornaments are holy Souls fitted for the Society of that celestial Company, which are to be met with at this Solemnity. Secondly, Another End or Design of this strict Preparation, is, That we may be accepted by God as worthy Communicants; that he who knoweth the Secrets of all Hearts, neither is there any Creature that is not manifest in his Sight; but all Things are naked and opened unto the Eyes of him with whom we have to do, Jer. xvii. 10, Heb. iv. 13. may approve of the Sincerity of our Repentance; and the King, who comes in to view the Guests, Matt. xxii. 11. may (though strictly speaking we are not so) count us worthy of his Favour and Countenance. And how to attain so great a Blessing, these following Instructions will help and assist us.

First, We are directed to *repent us truly of all our former Sins.* This is Repentance, that Preparation which Christ himself requires of us, Matt. iii. 2, 3. A Duty, you know, which our sinful Lives make always necessary for our Consideration,

* Note, This Word, *Damnation*, does not signify eternal Condemnation, but on the contrary, some temporal Punishment or Judgment (as you have it in the Margin of your Bible), such as Sickness or Death, with which the City of Corinth was afflicted, for their great Abuse and Profanation of this solemn Institution; so that the Sins here reproved, (namely, Gluttony, Drunkenness, and Faction, ver. 18, 21, 22), and the Damnation here threatened, have no Relation to us, unless it could be proved, that any of us were ever guilty of the same Wickedness with these Corinthians; which I believe no Man ever was, or would be suffered to approach the Lord's Table after such a disorderly Manner as they did. If Men were so lewd and profane.

if ever we expect eternal Happiness hereafter; Luke xiii. 3. But more especially the Dignity of this Sacra-
ment requires that it should be enquired into with more than ordinary Care and Circumpection, because without sincere Repentance, we cannot expect any Benefit or Advantage from the Death and Passion of Christ, which in this Sacrament we com-
memorate, and have the Mer-
its of it conveyed to us by this sacred Memorial. Sup-
posing then that this is suf-
ficient to convince you of the Necessity and Importance of this Duty, that upon it de-
pends our Welcome to this heavenly Feast unto which we are called; I proceed now in the Second Place to inform you, That if our Repentance or Return to God be real and sincere, it will produce these following good Effects in us.

First, "A Sense, a Sor-
row, and Con-
true Repentance." "Confession of all
"our former Sins." *Secondly,* "A steadfast Purpose or
"Resolution to lead a new
"Life." These are the ge-
nuine Fruits of a true Re-
pentance, and must always accompany our Return to God, if we hope to have it

effectual to our Salvation.
And,

FIRST, We must labour to gain a Sense or Sight of all our former Sins and Wickedness; this will readily present itself to us by comparing our Lives and Actions by the Rule or Standard of God's Word, which we ^{The Ten Com-} must make the ^{mendatory} Measure of our Examina-
tion. Si Paul shews us, Rom. iii. 20, that by the Law is the Knowledge of Sin, and our own Experience will con-
vince us, that there is no Way more likely to discover our Iniquities, and to humble ourselves for them, than a se-
rious Application of God's Word to our crooked Paths: And this Duty of Self-Exa-
mination, is never more pro-
perly applied to, than when we intend to receive the Holy Communion; for unless we see the Number, and appre-
hend the Heinousness of our Offences, and fear the Ven-
geance due unto us for them, we are altogether unfit for the Commemoration of his Death, who died for our Sins, and rose again for our Justifi-
cation. It is the Sense and Sight of Sin that must shew us the Need and Necessity of a glorious Redeemer, and what

what Obligations we are under to bless and praise God for our Salvation by his Son JESUS CHRIST. Of such great Use and Advantage is this Duty of Self-Examination, at all Times, that Pythagoras, in those Golden Verses which go under his Name, particularly recommends the same to his Scholars. "Every Night before they slept, he enjoins them to examine themselves what Good they had done, and wherein they had transgressed. Run over these Things, said he, and if you have done any Evil, be troubled; if Good, rejoice." This Course, if daily followed, as is suggested by Hierocles, his excellent Commentator, perfects the divine Image in those that use it. Plutarch, Epictetus, Seneca, and the Emperor Marcus Antoninus, agree in recommending the same Practice by their own Example, but especially holy David; *I thought on my Ways, and turned my Feet unto thy Testimonies, Psal. cxix. 59.* And this Method, no Doubt, is an admirable Means to improve us in Virtue, and the most effectual Way to keep our Consciences awake, and make us stand in Awe of ourselves, and afraid to sin, when we know beforehand that we must give so severe an Account to ourselves of every Action. And when we are employing our Minds in this Duty of Self-Examination, before the Communion, or at any other Time, we must discharge it as impartially as is possible for us, judging as severely of our own Actions, as we would do of our greatest and worst Enemy; or otherwise we shall but flatter and deceive ourselves in a Matter of the greatest Weight and Importance, namely, the knowing the State and Condition of our Souls. But if our Enquiries are just and true, we shall then plainly discover wherein, and how often we have gone astray and done amiss. We shall, by the faithful Discharge of this Duty, bring to Light "all our ungodly, unjust, and uncharitable Actions; all our vain and filthy Speeches; all our wanton, proud, and covetous Thoughts." Such a strict and impartial Examination will discover to us that accursed Thing, Sin, filed our Nature, made God our

our Enemy, and will exclude us the Kingdom of Heaven if not repented of, 1 Cor. vi. 9, 10. By such a severe Scrutiny as this, we shall soon perceive the Number of our Transgressions, what vile Wretches and grievous Offenders we are, how often we have broken our most serious Vows and Resolutions, especially after the receiving the holy Sacrament, and in Times of Sickness and Distress: Such a Sight, and such a Prospect of Misery as this, should excite in us a hearty Trouble and Sorrow for Sin; especially if we cast an Eye upon the final Issue and Consequences of it, with respect to the World to come. Upon the ungodly, says holy David, God will rain Snares, Fire and Brimstone, Storm and Tempest; this shall be their Portion to drink, Psal. xi. 7. Great Plagues remain for the Ungodly; Indignation and Wrath, Tribulation and Anguish, upon every Soul of Man that doth Evil, Rom. ii. 8, 9. The Wicked shall be turned into Hell, and all the People that forget God. These, and many other such-like Texts of Scripture, may give us some Idea or Notion of the de-

plorable Condition of the Wicked in a future State, and of God's Hatred against Sin. And is not this then, without multiplying Arguments, sufficient to affect us with great Grief and Sorrow, when we consider that so long as we live in a vicious Course, so long are we exposed to all those Plagues and Torments which God hath in Store for wicked Men, and will most certainly be their Lot and Portion, if not prevented by a timely Repentance.

The SECOND Part of a true Repentance is ^{Contrition.} Contrition, or a sorrowful Bewailing of our own Sinfulness, in Thought, Word and Deed. When we call to mind the Sins and Follies of our past Lives, and the Dangers we are like to fall into, surely we cannot be otherwise affected, than sensibly grieved with the Thoughts and Apprehensions of our present and approaching Misery. The Sorrows of David, and the Repentance of St. Peter, 1 Sam. xii. Luke xxii. shewed themselves in Floods of Tears, and were too great to be confined within: But our Hearts are generally so hard and

and unrelenting, that we sin against God, and lose our own Souls, without so much as a Sigh or a Tear. I know that the Tempers of People are different; some can shed Tears upon every slight Occasion; and others cannot weep, though their Hearts are ready to break for Grief; and therefore we are not to judge of the Sincerity of our own or other People's Repentance by such Signs and Tokens; nor are Tears always necessary to Repentance, though they very well become us; and the least we can do when we have done amiss, is to be sorry for it, and to condemn our Folly, and to be full of Indignation and Displeasure against ourselves. *I will declare my Iniquity,* says holy David, and be sorry for my Sin, Psal. xxxviii. 18. Especially if we have been very wicked, and have multiplied our Transgressions, and have continued long in an evil Course, have neglected God, and have forgotten him Days without Number; then the Measure of our Sorrow must bear some Proportion to the Degrees of our Sins; if they have been as Scarlet and Crimson, Isa. i. 18. that

is, of a deeper Dye than ordinary, then our Sorrow must be as deep as our Guilt: If not so great, we ought to shew so much Trouble and Contrition of Spirit, as to produce in us a penitential Confession of all our former Sins:

Which is the THIRD Property of a sincere Confession of Faith. *I will acknowledge my Sin unto thee,* says holy David, and mine Unrighteousness have I not hid. *I said, I will confess my Sins unto the Lord,* and so thou forgavest the Iniquity of my Sin, Psal. xxxi. 5. Which Confession of Sins must not be in general Terms only, that we are Sinners with the rest of Mankind, but it must be a special Declaration to God of all our most heinous Sins, in Thought, Word, and Deed, with all their several Aggravations, laying open our Sores to our heavenly Physician; and this we must do, to shew that we condemn all our former evil and vicious Courses, with a full Purpose and Resolution of Mind (by God's Assistance) never to do the like again. Unless this be done, our Sorrow for Sin, and the Confession of our Wickedness,

ness, can never profit us in hope or expect any Benefit or the Sight of God, if it be not joined with a firm Resolution of leading a new Life:

Which is the FOURTH Intention of continuing in his

A new Life. and most essential former Sins, comes some-

Part of a sincere Repentance, and the only Condition of finding Mercy with God. *He that covereth his Sins shall not prosper; but whoso confesseth and forsaketh them shall have Mercy,* Prov. xxviii. 13. *Let the wicked man forsake his Ways, and unto the Lord, and he will have Mercy upon him, and to our God, and he will abundantly pardon;* Isa. lv. 7.

I tell no doubt, is to "eat and drink his own Damnation," since it is a plain

"drink his own Damnation," since it is a plain

"wise perish," Luke xiii. 3. mocking of God, and a great

Contempt and Abuse of his divine Authority. We must

Approach to the holy Table, fit to receive the holy Sacra-

ment, is the living in the constant and habitual Practice of any known Sin, with-

Thoughts, and let him return out the least Desire or In-

tentio[n] of Repentance or Amendment. Such a Man's

Approach to the holy Table, fit to receive the holy Sacra-

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tentio[n] of Repentance or Amendment. Such a Man's

mal. Therefore, examine "Holiness and Virtue;" well the Singularity of your As our natural Bodies are Repentance, and Resolutions fed and nourished with those Elements of Bread and tions, that you neither de- ceive God nor yourselves: Wine, the same Effect is Him you cannot, because he wrought in the Soul, in the *a Searcher of the Heart, and inward Man, by these holy a Discerner of the Thoughts, Mysteries, as in the outer* will he accept of any ward Man, by Bread and Thing which is not hearty Wine; Bread being the Staff and unsignified.

Not that we are to suppose sovereign Cordial (when No absolute Obedience, that this Sacrament taken in due Proportion) to expected, after crament, of shear and rejoice the Heart. the Holy Sacrament, the Lord's And thus our Souls, by this Supper doth require perfect Sacrament, are fortified and Obedience in all our Address strengthened with Grace, ses to the holy Altar, or that Wisdom, Courage, and all none must come but such as other spiritual Gifts, to keep are in a sinless State of Perdition through Faith unto Salvation: No, this were im-agination. Both the Comfort possible, because there is no Benefit of it are great; *Man which liveth and sinneth* the Comfort of it, because not; for who can say, *I have it* does not only represent to *made my Heart clean,* doth us the exceeding Love of pure from my Sin? The Sacrament our Saviour, in giving his crament of the Lord's Supper Body to be broken, and his per is not a converting, but Blood to be shed for us; a confirming Ordinance, in but it likewise seals to us all tended to preserve and increase those Blessings and Benefits that spiritual Life and which are purchased and Grace which we received at procured for us by his Death our Baptism: So that when and Passion; namely, the we come to the holy Communion, we come thither against it. The Benefit of for fresh Supplies of Grace frequent Communion is also and Goodness, "for the of great Advantage, because " strengthening and refresh hereby we are confirmed in " ing of our Souls in all all Grace and Goodness, and our

our Resolutions to live in Obedience and Conformity to God's Laws are strengthened, and the Grace of God's holy Spirit, to do his Will, is hereby conveyed to us: It is the sovereign Remedy against all Temptations, by mortifying our Passions, and by spiritualizing our Affections: In a Word, it is the likeliest Method to make our Bodies the Temples of the Holy Ghost, and to prepare our Souls for the Enjoyment of God to all Eternity.

And if at any Time, thro'
Relapses after Receiving Ignorance, being not dangerous.
 Surprise, or the Violence of any other Temptation, we should fall into those very Sins which we have repented of, and vowed against when we were at the last Sacrament, yet these Relapses should not make us afraid of coming again, since we have always the Benefit of Repentance allowed us: If after a Relapse we repented, and renew our Resolutions with a hearty Grief and Contrition of Spirit, we are made whole as before. If the Wicked, saith God, will turn from all his Sins that he hath committed; all his Transgressions that he

hath committed, they shall not be mentioned unto him, Ezekiel xviii. 21, 22. Sin no more, says our Saviour to the Woman taken in Adultery, and I will not condemn thee, John viii. 11. It is not the Commission of this or that great Sin that will utterly exclude us from God's Mercy and Forgiveness, for then, indeed, no Person could escape Damnation, because there is not a just Man upon Earth that doth Good and sinneth not, Eccles. vii. 20. But it is our living and dying without Repentance and Amendment, that brings God's Wrath and Vengeance upon us. His Mercies are not limited; he will not only pardon us once or twice, but always, upon our Repentance and Return to him. No Time, no Age or Season does he except against; but whenever the wicked Man turneth away from his Wickedness that he hath committed, and doth that which is lawful and right, he shall save his Soul alive, Ezek. xviii. 27. Neither is there any Sin, though never so vile and heinous in its own Nature, but shall be remitted and forgiven, unless it be that against the Holy Ghost. All Manner of Sins, and

and Blasphemies shall be forgiven unto Man, but the Blasphemy against the Holy Ghost shall not be forgiven, Matt. xii. 31, 32. And consequently this Sin of eating and drinking unworthily, in the worst Sense, cannot be a damning Sin, because God in the Gospel (for Christ's Sake) hath promised to forgive all our Sins, upon our Repentance; and therefore this of unworthily receiving among the rest.

Some People, I remember, have been very much concerned and discomposed at their Devotions, upon the Repetition of some few Expressions contained in the last Exhortation to the Communion, namely, “—Of being guilty of the Body and Blood of Christ our Saviour,—of eating and drinking our own Damnation,—Not considering the Lord's Body,—Kindling God's Wrath against us,—Provoking him to plague us with divers Diseases, and sundry Kinds of Death.” These are hard Sayings, and some of them too hard to be understood: But, however, they are all avoided and escaped by coming worthily, that is,

with Faith and Repentance: Therefore, let not these terrible Expressions trouble you, or detain you from the Holy Communion: Repent and believe, and you are safe and secure from falling into any of those Dangers, which these Sentences may seem to threaten you with. So that the Want of Preparation, as some Men have alledged, and in the Sense they generally take it, can never be a sufficient Plea or Pretence for their not coming to the holy Communion; because after our best and strictest Endeavours to prepare ourselves, we profess (before God and the Congregation) “ That we do not come to this heavenly Table trusting in our own Righteousness, but in his manifold and great Mercies.” By these we are invited to come; and to the Mercy of God (through Christ) all of us must flee, and take Sanctuary in; who has promised, that *he will in no wise cast out those that come unto him*, John vi. 37. *A broken and a contrite heart, O God, thou wilt not despise*, Psa. li. 17. There is nothing dreadful in this Sacrament, but to the wilful, impenitent, and persevering

severing Sinner, whose Condition is dreadful, and every Page in Scripture is terrible against such, whether they come or not; but to the penitent and humble Soul, nothing is dismal or affrighting in this holy Feast; for there is none condemned for unworthy Receiving, but such who deserve it for continuing in their Iniquities; and this Impenitence renders even their Prayers an "Abomination unto the Lord." Though they never partake of the Body and Blood of Christ, they are in equal Danger with those who eat and drink unworthily; nay, I might say in greater, because the latter use the Means in Obedience to our Saviour's Command, and the former wilfully neglect that which would prevent their Damnation, if rightly considered, and timely applied to. The surest Way, I say, to prevent their Damnation, is to receive the Sacrament more frequently than Men usually do, that by a constant Participation of this spiritual Food of the Living Bread which comes down from Heaven, their Souls may be nourished in all Goodness, and new Supplies of God's

Grace and Holy Spirit may be continually derived of them for the purifying of their Hearts, and to enable them to run the Way of God's Commandments with more Constancy and Delight than they did before. So that the true Consequence of eating and drinking unworthily, should rather excite our Care and Diligence in this Duty, than delude us with false Reasonings, to such a Neglect as will certainly increase our Damnation; it being certain that God will never cast any Man into eternal Flames for striving to do his Duty as well as he can. *If there be first a willing Mind, says the Apostle, it is accepted according to that a Man hath, and not according to that he hath not,* 2 Cor. viii. 12. Neither ought we to think so unworthily of the Son of God, who came into the World to save Sinners, that he would institute this Ordinance to be a Snare to entangle our Souls with.—It was not ordained for Angels, or for glorified Saints, but for humble and penitent Sinners, to bring them Home to God; it being a Seal of their Pardon, and refreshing

refreshing Declaration of our Heavenly Father's Readiness to forgive the chiefest of Sinners for Jesus's Sake, who graciously calls upon all who are wearied and oppressed with the Guilt, and Burden of their Sins, to come to him, and he will refresh them, Matt. ix. 28. Christ came not to call the Righteous, but Sinners to Repentance, Matt. ix. 13. And consequently such as account themselves most unworthy, are those very Persons whom Christ doth here call and invite to this Sacrament, when deeply sensible of their Unworthiness. Were we not Sinners, were we not conceived, and born in Sin, we should not need such Means and Instruments of Grace as Sacraments are; but being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace, and Inheritors of the Kingdom of Heaven. They that are whole, saith Christ, have no need of a Physician, but they that are sick. This being the Case of all Mankind with respect to their spiritual Life, there is no other way to free ourselves from this Death of

Sin, but by speedily applying ourselves to our heavenly Physician, who came into the World to seek and to save those that are lost, and ready to perish; and the very Sense of our own Unworthiness, is, of all other Arguments, the best Qualification to recommend us to God's Favour and Mercy, since we know that he resisteth the Proud, [and presumptuous Sinner] but never denies his Grace and Favour to the Humble and Meek. As often then as we come to the holy Communion with such an honest, and true Heart, as to exercise our "Repentance towards God, "our Faith and Hope of "his Mercy, thro' Christ, "for the Forgiveness of "our Sins, and our Love "and Charity for all Mankind;" such a Temper and Resolution of Mind as this, will, doubtless, render us worthy Partakers of these holy Mysteries, and prevent us "eating and drinking "Damnation to ourselves." Nay, I further add, That any Person thus disposed or qualified, may come (if it should be required) at an Hour's Warning, as safely as he may come to Church, and

and say his Prayers, or hear a Sermon. The Dueness of Preparation doth not so much depend upon out setting aside so many extraordinary Days for the forcing ourselves into a religious Posture of Mind, as upon the plain natural Frame and Disposition of our Souls, as they constantly stand inclined to Virtue and Goodness through the general Course of our Lives. From

Men of great Business, either publick or private, are not thereby excused from frequent Communion.

whence I infer, that a Multitude of Business, ora Man's being deeply engaged in the public Affairs of this World, cannot be any just Plea or Pretence for his not coming to the holy Communion; because all Business is consistent with the Duties of Religion, provided we govern our Affairs by Christian Principles: For though such Men have not Leisure for so much actual Preparation, yet they may have that habitual Preparation, upon which the great Stress ought to be laid in this Matter: Nay, even the conscientious Discharge of a Man's Duty in his Business may be one of the best

Qualifications to recommend him to God; since every Man serves God when he follows his Calling with Diligence, and observes Justice and Honesty in all his Dealings; and consequently the greater Danger and Temptation he is exposed to through the Multiplicity of Business, the more Need hath he of God's Grace and Assistance, which are abundantly communicated to us in this holy Ordinance; So that Men of Business, if they have any serious Thoughts of another World, ought more especially to lay hold on such Opportunities which secure the Salvation of their Souls; for as they who have Leisure ought to receive constantly, as the best Improvement of their Time, so they that are engaged in many worldly Affairs, ought to come the oftener to the holy Communion, and learn how to sanctify their Employment. But to proceed:

The other Branch of a Communicant's Duty is, to examine "whether he hath a lively Faith in God's Mercy, through Christ." Examine yourselves whether ye be in the Faith, 2 Cor. xiii. 5. This

This Sacrament of the Lord's Supper being only appointed for such Believers as own their Baptism, and profess the Faith of Christ crucified, and understand the fundamental Articles of the Christian Religion, contained in the Apostles Creed, and also the End and Design of the holy Institution. The Benefits of our Saviour's Death and Passion in this Sacrament are indeed freely offered unto all, but only effectually to Believers. *As many as received him, to them gave he power to become the Sons of God, even to them that believe in his Name,* John i. 12. *And this is Life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent,* John xvii. 3. All that Christ hath done and suffered for us Men and our Salvation, can never profit us unless we have *Faith* to believe it: That which must render the Benefits and Blessings of the Gospel effectual to our Salvation is our *Faith* in Christ. *Verily, I say unto you, faith our Saviour, he that heareth my Words, and believeth on him that sent me, hath everlasting Life, and shall not come into Condemnation, but is passed* from *Death unto Life,* John v. 24. The ancient Churches accounted those only *Faithful* that had received the Lord's Supper; and the Germans allowed none to come unto their Sacrifices who had lost their Shields; nor does our own Church allow that any of us should come to this Christian Sacrifice without the Shield of Faith. "Draw near with *"Faith,* says the Priest, and *"take this holy Sacrament to your Comfort."*" And this Faith hath God's Mercy, through Christ, for it's Object; as the Fountain and Foundation of all those infinite Blessings and Comforts which we gain by his Manifestation in the Flesh: And if we enquire into the Cause and Reason of so much Mercy and Goodness to Mankind, no other can be given, but *the Riches of his Mercy,* Eph. ii. 4. And if we further enquire how this Mercy became ours, the Answer is plain, it was through Christ, by whom all the Blessings of this Life, and those of a better are purchased for us, and must be obtained through the Merits and Intercession of the holy Jesus: By him we were redeemed

deemed, and according to the Riches of his Grace we have obtained Remission of our Sins, and through him at last we shall be glorified.

And to this our Faith, ^{A thankful Re-} we must join a remembrance of "thankful Re-
his Death. " "membrance of " his Death, and of those Be-
" nefits which we receive " thereby." Our gracious
and Merciful Lord, faith holy David, hath so done his Mar-
vellous Works, that they ought to be had in Remembrance, Psal. cxi. 4. But especially this Work of our Redemption by Jesus Christ, which to forget were an Ingratitude baser and viler than ever Heathens, or Publicans, the worst of People among the Jews, were known to be guilty of towards their Benefactors. Matt. v. 46. *Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins,* I John iv. 10. This is a Mercy far above all other Mercies; nay, it is even this which sweetens all other Mercies to us. Had there been no Redemption, our Creation had only made us capable of endless Torments, and it had been better for us

never to have been born than to be born to inevitable Ruin; which must have been our Lot and Portion, had not "the Son of God, " by his one Oblation of "himself, once offered up "on the Cross, made a full, "perfect, and sufficient Sa-
"crifice and Satisfaction to "God for the Sins of the "whole World." The Con-
sequences of this Redemption are so infinitely great and valuable, that it, as much surpasses our Under-
standing as it does our Mer-
its. We are to declare and publish to all the World, what God hath done to save Mankind from that Damnation which they had de-
served, and to restore us again to that Happiness and Glory which we could never expect or hope to enjoy, had not Christ died for us. *O come hither and hearken, all ye that fear God, and I will tell you what he hath done for my Soul,* Psalm lxvi. 16. *Praise the Lord, O my Soul, and all that is within me, Praise his holy Name: Praise the Lord, O my Soul, and forget not all his Benefits; who forgiveth all thy Sins, and healeth all thy Infirmitie*: *who saveth thy Life from Destruction,*

fruition, and crowneth thee with Mercy and Loving-kindness, Psal. ciii. 1, 2, 3, 4. With what Joy and Thankfulness then should every good Christian commemorate this exceeding Love of God, in the Salvation of Sinners by Jesus Christ? This was the proper End and Design of this Institution, to perpetuate this wonderful Love of Christ in laying Our Obligations down his Life to a frequent for us. Do Communion.

this in Remembrance of me, faith our Saviour, a little before his Crucifixion; which being a solemn Command of "our Master and only Saviour thus dying for us," we cannot refuse Obedience hereunto, without being guilty of the most horrible Ingratitude and Contempt of his divine Authority. He hath appointed it for a solemn Commemoration of his great Love to us, in laying down his Life for us Men, and for our Salvation; and therefore, he commands us to do it in Remembrance of him; And St. Paul tells us, that as often as we eat this Bread, and drink this Cup, we do shew forth the Lord's Death till he come. As for those

Men then amongst us who profess themselves Christians, and hope for Salvation by Jesus Christ, not to pay Obedience to this his Command, is a downright Affront to his sacred Majesty; and he may justly upbraid us Christians, as he did once the Jews, *Why call ye my Lord, Lord, and do not the Things which I say?* How unworthy are we of that Salvation which he hath wrought for us, if we deny him so small a Favour, such a reasonable Request, as to commemorate his Death and bitter Passion once a Month, or at least thrice a Year, " who did humble himself even to the Death of the Cross, for us miserable Sinners, who lay in Darkness, and in the Shadow of Death, that he might make us the Children of God, and exalt us to everlasting Life." In

this Sacrament Men's own Interest of the Lord's Supper should oblige them to a constant Communion, because of its great Benefits.

our Sins, the Grace and Assistance of God's holy Spirit, and the Hopes of eternal Life and Happiness freely offered unto us: And therefore,

therefore, had we no Love, to oblige all Communicants no Regard or Reverence to the dying Words of our crucified Saviour, yet surely the Consideration of our own present and future Advantage might prevail with us to be more frequent at the Lord's Table than we usually are.

Hitherto a Communicant And to be in Charity with all Men. hath been directed to set his Heart right towards God; but this is not all, he must proceed farther, and enquire how it stands towards his Neighbour, since we are expressly forbidden,

Forgiving of Injuries expected from a Communicant Matt. v. 23, 24.

Gift or Oblation unto God, if our Hearts are leavened with Malice, Hatred, or Revenge. If thou bring thy Gift unto the Altar, and there rememberest that thy Brother hath ought against thee, leave there thy Gift before the Altar, and go thy Way, first be reconciled to thy Brother, and then come and offer thy Gift. Here you see that Christ prefers Mercy before Sacrifice. And it is generally agreed on by the antient Fathers, that these words of our Saviour do directly point at this Sacrament, on purpose

to forgive all Manner of Injuries, " before they presume to eat of that Bread, " or to drink of that Cup." And it is expressly said, Matt. vi. 14, 15. that our Prayers are not accepted, nor our Pardon sealed in Heaven, until such Time as we forgive Men their Trespasses; and to be sure we can never be welcome of worthy Guests at this heavenly Feast, where Jesus the Saviour of Penitents and the Prince of Peace is spiritually present, unless our Repentance reconcile us to God, and our Charity to all Mankind.

And this Charity of the Heart, in for-
Charity to the Poor giving Injuries, must likewise shew itself by the Hand, in relieving the Wants and Necessities of the Poor. We read, that when this Sacrament was administered in the Apostles Days, large Collections of Monies were then gathered for the Maintenance of the Poor Clergy and Laity, Acts ii. 44, 45, 46, and 1 Cor. xvi. 1. And Theodoret observes, that Theodosius the Emperor, when the Time came to offer, arose, and presented his Oblation with his own Hands.

Hands. It was not determined how much every Man should give, but all Men were exhorted and enjoined to offer something according to their Ability; which if any neglected, the Fathers censured them as unworthy Communicants: And to be sure, nothing within our Power can so effectually recommend our Prayers and Devotions as this of Charity; it being well observed, *Matt. vi.* that our Saviour hath inclosed Alms between Prayer and Fasting, and therefore they are called its two Wings, without which it will never fly so high as the Throne of God. While *Cornelius* was fasting and praying, we read that an Angel from Heaven was dispatched to him with this happy Message: Thy Prayers and thine Alms are come up for a Memorial before God, *Acts x. 4.* He that hath Pity upon the Poor, lendeth unto the Lord; and that which he hath given will he pay him again, *Prov. xix. 17.* Charge them that are rich in this World, that they be rich in good Works, ready to distribute, willing to communicate, laying up in Store for themselves a good Foundation against the Time to come,

that they may lay hold on eternal Life, *1 Tim. vi. 17, 18, 19.* Do ye not know that they who minister about holy Things live of the Sacrifice, and they who wait at the Altar are Partakers with the Altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel, *1 Cor. ix. 13, 14.* If we have sown unto you spiritual Things, is it a great Matter if we shall reap your worldly Things? Ver. 11. But we may justly complain with St. Basil, that we know some who will "fast Basil. Hom." and pray, sigh in Matt. xix. "and groan, yea, and do all "Acts of Religion which "cost them nothing, but "will not give one Farthing "to the Poor :" What Benefit is there, saith he, of all the rest of their Devotions?

And when the Communicant has thus far advanced towards the Altar, in his Examination, Repentance, &c. he must not forget another excellent Preparative belonging to this Duty of Communicating worthily, which although it be not mentioned in our Church Catechism, yet it is always implied as a necessary

Part of our Sacramental Preparation, that is *Prayer*, private and public: a Duty upon which all our present and future Blessings depend, *Matt. vii. 7, 8. and 21, 22.* And so near a Relation hath this Duty of Prayer with this Sacrament, that all those Blessings therein contained and promised, are only in return to our Prayers; and no doubt but that Man who makes a conscientious Practice of this Duty in his Closet, and at Church, can never be unprepared for this Sacrament, nor want a Title to God's peculiar Favour and Blessing: *For the Eyes of the Lord are over the Righteous, and his Ears are open unto their Prayers,* *1 Pet. iii. 12.* The constant Exercise of *Prayer*, is the best Method to get the Mastery over our evil Inclination, and corrupt Affections, and to overcome our vicious Habits: It preserves a lively Sense of God and Religion in our Minds, and fortifies us against those Temptations that assault us; it spiritualizeth our Nature, and raiseth our Souls above this World, and supports us under the Troubles and Calamities of this Life, by sanctifying such Afflictions; it leads us gradually to the Perfection of a Christian Life, and preserves that Union between God and our Souls, which feeds our spiritual Life with Grace and Goodness; without it we in vain pretend to discharge those Christian Duties incumbent on us, or to prosper in our temporal Affairs, which must have God's Blessing to crown them with success.

And as Prayer in general has these great Blessings and Advantages attending it, so give me leave Public Prayers recommended. to suggest to you under this Head, that those public Prayers and Devotions, which we offer unto God in our Churches, are not only more acceptable to him, but also much more edifying and advantageous to ourselves: They cannot but be more acceptable to God, because thereby his Honour and Glory is much more considerably advanced and maintained in the World, than by our private Devotions: By these outward Signs and Tokens, we publicly declare to all the World that inward REGARD and Esteem which we have for his divine Perfections.

tions and Goodness: hereby we let our Light so shine before Men, that they may see our good Works; and glorify our Father which is in Heaven, Matt. v. 16. There is no Duty in Scripture more frequently commanded, none more earnestly pressed upon us, than this of public Prayer. We have the Example of all good Men in all Ages for it; and of Christ himself, who was daily in the Temple and in the Synagogues; and no Question frequented those Places at the usual Hours of Prayer, because then he had the fairest Opportunity, from those public Assemblies, to instruct, and to exhort to Faith and Repentance. 2dly, We may expect greater Blessings and Success to our Requests and Desires, when we join in the public Prayers of our Church, than from private, because our Saviour has in a special Manner promised to such Assemblies his immediate Presence; that where two or three are gathered together in his Name, there will he be in the Midst of them; which he hath nowhere said of private Prayer, tho' both are very good, nay, both are absolutely necessary for

the beginning and ending a Christian Life: And it is a very bad Sign of some evil Principle or other, for any man to be much a Stranger at the House of Prayer, which is one of the greatest Blessings and Privileges (if we know how to value the same, that we can have in this World, and has always been accounted such among all wise and good Men. It is certain that the Turks, whom we call Infidels, go to their public Devotion five Times every Day; and shall not they rise in Judgment against us Christians, who cannot afford to go once or twice a Day to God's House, when we have both Leisure and Opportunity? If Men shall be judged for every idle Word, to be sure they shall not pass unpunished for all the Neglects and Omissions of their Duty of this Nature. But to proceed:

To this Duty of fervent Prayer, the Communicant should spend Reading and Meditation, some Portion of Time in Reading and Meditation, to raise his Soul into a devout and heavenly Temper: The proper Office of Reading, is to gain Spiritual Food and Substance,

nance, and of Meditation to digest it. Those divine Subjects most proper for our serious Contemplation on this solemn Occasion, I think, are "our Saviour's "Sermon on the Mount; "the Love of God in the "Salvation of Sinners, thro' "Jesus Christ; Repentance, "Faith, Charity; Death "and Judgment; the happy Condition of a future "State of Blessedness, and "the miserable Condition "of the Damned in Hell." These and the like, as they offer themselves unto you, should be meditated upon, until some Sorrow of Mind, some Ardour of Devotion, some Act of Faith, some Flame of Love and Charity arise in your Souls.

Thus have I briefly represented to you both the Nature and Necessity of a *Sacramental Preparation*, which in a great Measure contains the whole Duty of a Christian's Life, namely, "Repentance towards God, "Faith towards our Lord "Jesus Christ, and Charity "towards our Neighbour." And I also hope, whosoever among us will but endeavour to prepare themselves for the holy Communion, according to the foremen-

tioned Directions, may (by the Help of God) upon all Occasions come to the Lord's Table, without the least Fear or Danger of "eating and drinking Damnation to themselves."

And now some People may censure this Discourse, as giving too great Liberty and Encouragement to approach the Lord's Table with less Preparation than otherwise Men would venture to do. But I know no Ground or Reason for any such Suggestion, if they impartially consider the Excellence and Perfection of that Guide and Companion I have followed The Church Catechism.

Whole: And to represent this Duty of frequent Communion otherwise than what the Church requires, is an Injury both to God and to ourselves: And I dare affirm, that no Part of Divine Worship has suffered more on this Account, than that of the holy Communion; Thousands of People not daring in all their Lifetime (tho' very good Livers) to partake of the Lord's Supper, for fear of eating and drinking their own Damnation.

Prayers and Meditations

PREPARATIVE TO A

Sacramental Preparation,

ACCORDING TO

What the Church of ENGLAND requires
from her Communicants.

A Prayer to God for his gracious Assistance and Directions in our Sacramental Preparation.

HOLY, holy, holy, in Remembrance of him, Lord God of Sabaoth, and of those Benefits which Heaven and Earth are full we receive thereby. Teach me, O Lord, the right Way, and lead me in the Paths of holy Preparation, that I may be received as a worthy and welcome Guest at this thy heavenly Table. Possess my Mind with a true Sense of the Greatness of this Mystery, and the Excellency of thy Mercy, in preparing this Table for our spiritual Food : Inspire my Soul with pure and pious Dispositions ; and instead of those filthy Rags of my Righteousness, clothe me with the Righteousness of the Saints, that my Heart has commanded me to do may be a clean tho' homely Receptacle

Receptacle for my Saviour,
and one Day fitted for the
blessed Society of Saints and
Angels in Heaven, through
Jesus Christ our Lord.
Amen.

Our Father, &c.

See *Psal. xxiii. xxvi. cxi.*

A Prayer for the Gift and Grace of Repentance.

A Lmighty and eternal Lord God, who art of purer Eyes than to behold Iniquity, and hast more especially enjoined all those who compass thine Altar to wash their Hands in Innocency, vouchsafe me unfeigned Repentance for my past Sins, a hearty Sorrow and Contrition of Spirit to lament my Sinfulness, and most firm and steadfast Purposes to lead a new Life. It is the Voice of thy wondrous Goodness and Mercy, that if the *Wicked shall forsake his Ways, and the unrighteous Man his Thoughts, thou wilt have Mercy upon him, and abundantly pardon him.* O let thy Goodness (whereof I have had so great a Share, and plentiful Experience) lead me to Repentance not to be repented of, that I may be a fit Guest at thy Son's Table, "Have Mercy

" upon me, O Lord, and according to the Multitude of thy tender Mercies, blot out all my Transgressions, for thy Mercy's Sake in Christ Jesus, the Son of thy Love, whom thou hast set forth to be the Propitiation for our Sins." Grant this, O merciful Father, for the Sake of my blessed Saviour and Redeemer. *Amen.*

See *Psal. vi. xxv. xxxii. xxxviii.*

A Prayer before Self-Examination.

O Lord, thou that art the Searcher of all our Hearts, and a Discerner of the very Thoughts, and in whose Sight all Things are naked and open, be pleased to impart a Ray of thy heavenly Light, to discover all the Sins and Infirmitieis of my past Life, and whatsoever else thou knowest wherein I have done amiss, that henceforward no secret Sin may lie undiscovered and corrupted in my Soul; that by examining my Life and Conversation by the Law, the Rule and Measure of my Duty, I may understand the true State and Condition of my Soul, and form

a just

a just Sense and Sight of all my Transgressions, through the Assistance of thy Grace and heavenly Benediction, I may be enabled to reform my Life, and to turn my Feet under thy Testimonies; so faithfully to search and examine my own Conscience

that I may come holy and clean to the heavenly Feast, and be received as a worthy Partaker of that holy Table which thou hast called me to. Grant this for thy Mercy's Sake in Christ Jesus. Amen.

See *Psal. cxxxix.*

Brief Heads of Self-Examination upon each Commandment.

COMMANDMENT I.

Though I have not atheistically denied the Being of a God, or wickedly renounced him by Apostacy, yet have I not loved, desired and delighted in other Things more than in God? Or, have I not feared Men, and dreaded the Displeasure of the World, more than of God? Or, have I not trusted in Men, and relied upon the World, more than upon God? Have I not despised of God's Mercy? Or, by presuming too much upon it, encouraged myself in Sin? Have I not been thankful for Mercies received? Or, have I not ascribed the Glory and Honour of what I now enjoy, to myself, more than to

God? (Say) God be merciful to me a Sinner, and lay not this (or these) Sins to my Charge. [Repeat the same at the End of every Commandment.]

II.

Though I have not worshipped God by Images, yet have I not entertained gross and false Conceptions of him? Or, have not wilfully omitted coming to Church, or to the public Prayers, when I had no just Occasion to hinder me? Or, have I not rudely, irreverently or wantonly behaved myself during the Time of divine Service? Or, have I not wilfully refused to come to the Lord's Supper, when I have been called to it?

Or,

Or, have I not rashly and unadvisedly received the Sacrament without due Preparation? Or, have I not broken my Vows and Resolutions which I then made?

III.

If I have not openly blasphemed the Name of God, yet have I not lightly or irreverently spoken of him? Or, have I not profanely jested upon, or abused his holy Places or Persons, or any Thing else dedicated to his Service? Or, have I not taken God's Name in vain, by common Swearing and Cursing? Or, have I not taken false and unlawful Oaths? Or, have I not broken my own Vows and Resolutions, especially my Baptismal?

IV.

Have I not neglected the Worship of God on his Sabbath? Have I not spent Part thereof in vain Sports, idle Discourses, Visits, and many other unnecessary Affairs? Or, have I not suffered others to profane the Sabbath, when it was in my Power to restrain them from so doing?

V.

Have I not been stub-

born, irreverent and undutiful towards my Parents, rejecting their Counsels, despising their Government, and coveting their Estate before their Death? Or, have I contributed towards their Necessities when they were in Want, and I had it in my Power to help them? Or, have I not been disloyal to my Prince, stubborn and unfaithful to my Master, refractory and unthankful to my Minister, peevish and unkind to my Friend and Companion?

VI.

If I have not actually taken away the Life of any Person, yet have I not made my Neighbour's Life grievous by Oppression, Rage and Violence against him? Or, have I not by Fighting or Quarrelling wounded his Person? Or, have I not tempted him, by any other Vice or Intemperance, to destroy his Health, and so shorten his Days? Or, have I not by false or contumelious Speeches wounded his good Name and Reputation? Or, have I not, by my own Luxury and Intemperance in Eating and Drinking, been accessory to my own Death?

VII. If

VII.

If I have escaped the grosser Acts of Adultery and Fornication, yet have I not conceived Lust in my Heart, and neglected the Means to preserve my own and others Chastity? Or, have I not by Gluttony and Drunkenness, or by any impure Thoughts or Words, defiled my Soul? Or, have I not accustomed myself to filthy Talking, Jesting, immodest Garbs, and unchaste Behaviour in common Conversation?

Usury taken Advantage of their Necessities?

IX.

If I have not before the Magistrate sworn falsely against any Man, yet have I not accustomed myself to Lying and Slandering? Or, have I not accused my Neighbour unjustly? Or, have I not concealed the Truth of another, when Justice and Charity obliged me to give Evidence of it? Or, have I not unjustly sought to uphold my own Credit, or to blast any other Person's?

VIII.

If I have not been guilty of common and public Stealing, yet have I been true and just in all my Dealings? Or have I not contracted Debts, when I was conscious to myself, that I was not able to pay, or make Restitution? Or, have I not wasted my own or others Estates by riotous Living? Or, have I not by Violence and Oppression exacted of my Inferiors, or by unlawful

X.

Have I not secretly complained against the Providence of God, as if others had too much, and I too little? Or, have I not by unlawful Means endeavoured to deprive others of their Goods and Property? Or, have I laboured truly and faithfully to get my own Living, and been content with that State of Life unto which it hath pleased God to call me?

*A Penitential Confession of Sins; with an humble
Supplication for Mercy and Forgiveness.*

Almighty and everlasting God, who hatest nothing that thou hast made,

and dost forgive the Sins of all them that are penitent, create and make in me a new

new and contrite Heart, that
Here call to mind I worthily la-
all your most grie-
vous Sins. Sins, and ac-
knowledging my Wretch-
edness, may obtain of thee, the God of all Mercy, perfect Remission and Forgiveness through Jesus Christ our Lord. Amen.

See *Psal.* li. vi. xxxii.
xxxviii.

An Act of Contrition.

FATHER, I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son. Wo is me, O Lord, who was conceived and born in Sin; the Thoughts of my Heart were inclined unto Evil from my Youth. Wo is me, that I have sinned against thee my Creator and kind Benefactor. Lord, I have done Evil continually in thy Sight, and my Life hath been little else than one continued Course of Impiety, Unthankfulness, and of unworthy Returns for all thy Goodness and Loving-kindness to me. Wo is me, that I should thus requite the Lord. O that my Head were Water, and mine Eyes a Fountain of Tears, that I might weep Day and Night

for my Sin! O gracious Lord, Look on me as thou didst on the Apostle St. Peter, and let thy compassionate Look so pierce my stony Heart, that I may weep bitterly for my Sins, and may have that godly Sorrow which worketh Repentance unto Salvation not to be repented of, for Jesus's Sake, Amen.

See *Psalm xxv.* xxxii.
xxxviii.

A Resolution to lead a new Life.

AND now, O Lord, I do not only with great Shame and Confusion of Face confess and bewail the Sinfulness and Vanity of my whole Life, but I do steadfastly resolve and purpose (through the Assistance of thy Grace and Holy Spirit directing me) to "renounce "the Devil and all his "Works, the Pomps and "Vanities of this wicked "World, and all the sinful Lusts of the Flesh." Be pleased, O Lord, to strengthen and confirm all these good Resolutions in me. And I heartily thank thee, O heavenly Father, for calling me to this State of Salvation through Jesus Christ

Christ my Saviour, who died for my Sins, and rose again for my Justification; and I humbly beseech thee, for his Sake, to give me Grace to continue in the same unto my Life's End. Amen.

See *Psal. i. xxiii. xxiv. xxv. cxix. cxxvi.*

A Prayer for Faith in God's Mercy through Christ.

ALMIGHTY GOD, our heavenly Father, who, for the greater Confirmation of our Faith, and Confidence in thy Mercy, hast in thy holy Gospel declared, that whosoever believeth in thy Son Jesus Christ, shall not perish, but have everlasting Life; and that this is Life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent: Increase this Knowledge, and confirm this Faith in me evermore. O let me not rest in a dead Faith, but that I may have such a lively Faith, as will shew itself by Love and good Works; such a victorious Faith, which may enable me to overcome the World, and conform me to the Image of thy Son Jesus Christ, in whom I believe. O grant me such a due Sense of thy infinite

Mercy, shewed to Mankind in so much Misery, as may never depart out of my Mind.

I stedfastly believe, O blessed Jesus, that thou didst suffer upon the Cross to save me and all the World from the Guilt and Punishment of our Sins. O give me that Grace, that I may die to Sin, and rise again unto Righteousness! Accept of my imperfect Sorrow, Repentance, Faith, and weak Resolutions; and let thy precious Merits, O my crucified Saviour, supply all my Wants and Imperfections. Thou hast said, *Come unto me, all ye that labour, and are weary and heavy laden, and I will refresh you.* O blessed Jesus, I come unto thee in all Humility, and deeply sensible of my great Unworthiness; O do thou bear this Burden of Sin for me, and refresh me with comfortable Hopes of thy Mercy and Forgiveness, and the Truth of thy Salvation, O gracious Lord; to whom with the Father and the Holy Ghost, be all Honour and Glory for ever. Amen.

See *Psal. xix. lvii. Eph. ii. 6, 11.*

*A thankful Remembrance of
the Death of Christ.*

"**A** Lmighty God, our heavenly Father, who of thy tender Mercy didst give thine only Son Jesus Christ to suffer Death upon the Cross for our Redemption, and hast instituted and ordained holy Mysteries as Pledges of his Love, and for a continual Remembrance of his Death and Passion, to our great and endless

Comfort." Behold, I do most affectionately, and with all the Powers of my Soul and Body, return my most hearty Praise, and Thanksgiving, for thy great Mercy and tender Compassion to me and all Mankind, in sending thy only Son into the World to redeem us from Sin and Misery, and by his meritorious Death and Passion, to purchase for us eternal Life. Grant, O Lord, that I may always most gratefully remember this exceeding Love of my only Saviour Jesus Christ, thus dying for me; and work in me all such holy and heavenly Affections, as may dispose my Heart to be a worthy Guest at thy holy Table, prepared for

the continual Remembrance of the Sacrifice of the Death of Christ, and of those Benefits, which we receive thereby. *Praise the Lord, O my Soul, and forget not all his Benefits; who forgiveth all thy Sins, and healeth all thine Infirmities; who saveth thy Life from Destruction, and crowneth thee with Mercy and Loving-kindness.*

See *Psal. ciii. 2, 3, 4.*

A Prayer for the Grace of Charity.

"**O** LRD, who hast taught us that all our Doings without Charity are nothing worth; send thy Holy Ghost, and pour into my Heart that most excellent Gift of Charity, the very Bond of Peace, and of all Virtues, without which who soever liveth is counted dead before thee: more especially, when I am going to commemorate the unspeakable Love of my blessed Saviour in dying for me, let not my Heart be destitute of Love towards my Brethren: Extend thy Mercy and Forgiveness to all mine Enemies, Persecutors and Slanderers, and turn their Hearts; which I as sincerely beg for them, as I hope

I hope for Mercy and For-giveness at thy Hand. Pos-
sess me with Kindness and Good-will for all Mankind,
that my Faith may work by Love, and dispose my Heart,
according to my Ability, to administer towards the Wants
and Necessities of those who are any ways afflicted or distressed in Mind, Body, or Estate;

and to do unto all Men as I would they should do unto me; and give me that Char-
ity which covereth a Multi-
tude of Sins, that by doing Good for Evil, all Men may know that I am thy Disciple. Grant this for Jesus's Sake. Amen.

See *Psal.* xv. cxxxiii, xli.
cxii. *Matt.* xxv. 34, 41.
Matt. xviii. 21. *1 Cor.* xiii.

A Prayer the Morning you intend to Communicate.

O Most gracious and eternal Lord God, thou hast called all such as are weary and heavy laden to come unto thee by Faith and Repentance, and thou wilt refresh them: In Affiance of this thy graci-
ous Invitation, I will come to thy heavenly Table, not trusting in my own Righteousness, but in thy mani-
fold and great Mercies; and altho' I am not worthy so much as to gather up the Crumbs that fall from thy Table, yet since it is thy Property always to have Mercy, I will not despair of a kind Reception: Forgive my Want of a due Preparation, and accept of my sincere Desire to perform

an acceptable Service unto thee: Clothe me with the Wedding-Garment, even the Graces of the Gospel, and then I am sure I shall be a welcome Guest at thy Table, when I shall come thither in the Likeness of thy Son Jesus Christ, in whom thou art well pleased. Possess my Soul with a lively Faith, profound Humility, filial Obedience, inflamed Affections, and universal Charity, that so I may become a worthy Partaker of these holy Mysteries, to my great and endless Comfort. Grant this, O heavenly Father, if it be thy blessed Will, thro' Jesus Christ. Amen.

Our Father, &c.

See *Psal.* xxiii. xxv. xxvi.

Short

Short Prayers and Meditations before the Minister at Church begins the Communion Service.

At going up to the Altar.

IN the Multitude of thy tender Mercies, O Lord God, do I now approach thine Altar; O pardon my Sins, and look not upon my Unworthiness, (for I am a sinful Creature, O Lord) but upon those Motives which drew me hither, even my own Miseries, and thy tender Mercies; therefore help me to supply in Humility what I want in Worthiness, and let my bended Knees and contrite Heart shew that I durst not have adventured hither, had not thy Mercy held out the Golden Scepter, and said, *Come unto me, all ye that labour, and are heavy laden, and I will refresh you.*

At giving your Alms.

O Lord, who didst not despise the Widow's Mite, accept of this little which I freely offer towards the Relief of any of thy poor Members. *Mark xii. 42.*

When the Priest is setting in Order the Elements to be consecrated.

LOOK down, O Lord God, from thy holy Habitation, and from the

glorious Throne of thy Kingdom, and sanctify us.

When you receive the Bread.

LORD, I am not worthy of the Crumbs which fall from thy Table, and yet thou givest unto me the Bread of Life. Evermore give me this Bread, that I may eat thereof, and not die eternal. *John vi. 34, 50.*

After receiving the Bread.

NOT unto us, O Lord, not unto us, but unto thy Name give the Praise, for thy loving Mercy, and for thy Truth's Sake.

Before receiving the Cup.

WHAT Reward shall I give unto the Lord for all the Benefits he hath done unto me? I will receive the Cup of Salvation, and call upon the Name of the Lord.

After Drinking.

Blessed be God, the Father of our Lord Jesus Christ, for his unspeakable Gift, in whom we have Redemption thro' his Blood, even the Forgiveness of our Sins.

When

When you retire from the
Altar.

"BLESS the Lord, O
" my Soul, and all
" that is within me bless
" his holy Name; bless the
" Lord, O my Soul, and
" forget not all his Benefits;
" who forgiveth all thine
" Iniquities, and healeth
" all thy Diseases; who re-
" deemeth thy Life from De-
" struction, and crowneth
" thee with Loving-kindness
" and tender Mercies." O

let that heavenly Food,
which thou hast so lately
fed me with, transfuse new
Life and new Vigour into
my Soul, and into the
Souls of all those who have
been Partakers with me
of this Holy Communion,
that our Faith, Hope and
Charity, may daily increase,
and that we may all grow in
Grace, and in the Knowledge
of our Lord and Saviour Jesus
Christ. Amen and Amen.

See Ps. viii. xxiii. lxvi. ciii.

Prayers and Meditations, which may be joined to the
former, where the Communions are large.

Aspirations for a Devout
Communion.

ENLIGHTEN, O Lord, the
Eyes of my Under-
standing with the Light of
Faith and Wisdom, that I
may ever look on thee, my
Redeemer, as the Way, the
Truth, and the Life, which
leadeth unto eternal Life.

—What am I, Lord, and
what is my Father's House,
that thou shouldest thus fol-
low me with thy Blessings?
I was created by thee and for
thee, and mayst thou ever
be the Comfort of my Soul.

—Good Jesus, my Hope
and only Refuge, I here
render thee hearty Thanks

for all thy Sufferings, and I
beg that I may find Shelter
in thy Wounds against all
Enemies, Ghostly and Bo-
dily: Imprint the Memory
of them fast in my Heart,
that I may love thee, and
in all my Sufferings never
want thy divine Assistance,
or forget what thou hast
suffered for me. Take from
me all Self-love, and give
me perfect Love for thee,
that I may now be more
faithful in my Duty; and
let nothing for the future
put me out of my Way; O
that I could ever remember
thee, think of thee, and de-
light in thee alone, and love

thee only, who hast loved us, and washed us with thy most precious Blood from the Guilt of our Sins. O that my Senses may ever be shut against all Vanity and Sin, that my Mind being free from all fruitless Solitude and Fear, I may fix my Heart there, where true Joys are only to be found. From henceforth I will seek unto thee my only Good; my Affections and Desires shall be fixed on thee, in whose Presence there is Fulness of Joy, and at whose Right-hand there are Pleasures for evermore. My Will I now resign into thy Hands, desiring that thy Will may be mine, both now and for ever. Be thou my Instructor and Director in all Things, that I may never do or speak, desire or think, any Thing but what is according to thy good Will.

2. **I** AM thy Servant, O Lord, O give me Understanding according to thy Word, that I may learn thy Commandments, and lay aside all Interest, besides that of Heaven. O sweet Jesus, Fountain of all Goodness, guide my Feet in thy Paths, and teach me to do thy Will: Disengage my Heart from all unprofitable Solitude and vain Desires; and

though I live here upon Earth, yet raise my Affections to things above. How sweet, O Lord, is thy Spirit; how pleasant to my Lips are the Words of thy Mouth! O that I could ever be mindful of them, to fulfil thy Laws! Make me to die daily to the World and all its Vanities, and let the Greatness of thy Love make all that is earthly appear as nothing to me. Protect me against mine Enemies, and in all Dangers appear in my Defence: Make haste to help me, O Lord, and say unto my Soul, I am thy Salvation. Remember thou art my Redeemer, and have Compassion on my poor distressed Soul; clothe it with all Virtues, and feed it with thy Grace, for it belongs to thee to take Care of those whom thou hast redeemed. In thee I live, sweet Jesus, for thy Sake I desire to die; both living and dying I will ever profess that thou art good, and that thy Mercy endures for ever.

3. **O** That I could now give thee, O Lord, all that Praise, Glory and Honour, with which the Angels and blessed Spirits glorify thee in Heaven! But because I am unable to do this,

this, accept at least this my Desire and good Will. Deliver me, O God, from every Thing that is contrary to thy Will, and be pleased so to dispose of my Soul as may be for thy Glory and Honour. I surrender myself into thy Hands, and entirely resolve to submit to that State of Life thou shalt please to appoint me; and if it be more for thy Honour that I suffer, I cheerfully accept it; *not my will, but thine be done.* Let nothing be now my Comfort, but thou, Lord Jesus; and nothing afflict me but my Sins, and whatever else is displeasing to thy divine Majesty. O blessed Jesus, Life Eternal, by whom I live, and without whom I die, grant that I may now be united to thee, and that in the Embraces of thy holy Love and Divine Will, I may rest for ever. When shall I see thee, O sweet Saviour; when shall I appear before thy Face; when shall I see thee in the Land of the Living! Till then, I sigh and bewail my Banishment, desiring to be dissolved, and to be with Christ.

If these Ejaculations are not sufficient until the PostCommunion begins, you may en-

large them, by reading more or less of these following Places of Scripture, namely,

For Grace to love God's Law.

Psal. xix. cxix.

For a Holy Life; Ps. lxxxv.

For Salvation and Eternal Joys; Psal. xvi. xxiv.

For Assurance of God's Care and Protection; Ps. xxxvii.

For the Comfort of God's Holy Spirit; Psal. xxxiv.

For the Grace of Humility; Psal. xxxxi.

For Devotion in Religion; Psal. xxvii.

Thanksgiving for God's Mercies; Psal. ciii. cxxxvi. cxxxviii.

For Pardon of Sins; Psalm lxxxv. cvi. cxviii.

For Redemption by Christ; Ps. xcvi. cxviii.

An Act of Thankfulness and Resolution before the Post-Communion begins.

Praise the Lord, O my Soul,
and all that is within me
bles his holy Name; for now
I find the Mercy, the Peace,
the Comfort, and the Grace
which flows from this Foun-
tain of Spiritual Commu-
nion with Christ: Let all
the World know what he
hath done for my Soul; he
hath rescued me, and many
of these my poor Brethren,
from the nethermost Hell:
Wherefore I will love thee
C 4 O holy,

O holy Jesus, more than I can express, and live and die in that most holy Religion which thou hast revealed to me. O let me never pollute that Body, or defile that Soul, which the Saviour of the World delights to dwell in. O let no Oaths or Lyings, Backbitings or Slanderings, profane those Lips, no Obscenity or Intemperance pollute that Mouth, thro' which these holy Symbols have so lately passed: For which fresh Instance of thy Mercy and Goodness, I will praise thy holy Name, beseeching thee to keep me in this Temper and Resolution of Mind, until Death is swallowed up in Victory. Amen.

A Prayer against evil and perplexing Thoughts

GO not far from me, O Lord my God; make haste to help me, for corrupt Imaginations are perpetually rising in my Breast, and innumerable Fears and Sorrows close me on every Side. Be pleased, O gracious Lord, in

this Perplexity, to refresh my Soul with some speedy Comfort. Scatter and disperse all these dark and sinful Thoughts which haunt my Soul, by shedding abroad the Light of thy Grace in my Heart; for in the Extremity of this my Grief, this is my only Hope and Comfort, that I can take Sanctuary in thy Goodness, repose my Confidence, and cast all my Care and Burden on thee, who never faillest them that call upon thee: Give me Patience underthese Adversties, and a happy Issue out of all these Afflictions, both of Body and Mind: Turn thee unto me, and have mercy upon me, for I am desolate and in Misery: The Sorrows of my Heart are enlarged; O bring thou me out of all my Troubles: Look upon my Adversity and Misery, and forgive me all my Sins. O keep my Soul, and deliver me; Let me not be confounded, for I have put my Trust in thee, thro' Jesus Christ our Lord. Amen.

See Psalm vi. cii. xxxiv. xlvi. xlvi.

Upon Christmas Day, and seven Days after, you may add these to your other Devotions.

I Desire, O Lord, to bless and praise thine infinite Goodness, who didst take

Compassion upon Mankind in their greatest Misery, and hast provided so admirable

a Re-

a Remedy, by sending thy only begotten Son to recover our corrupt and degenerate Nature, and by the Purity of his Doctrine, the Example of his Life, and the Sacrifice of his Death, to purchase eternal Happiness for us. Grant, O Lord, that through the Assistance of thy Grace and heavenly Benediction, I may daily comply with those great Things which thou hast done and designed for my Salvation. Possess my Soul with Purity and Piety, and all other Christian Graces and Virtues; that living soberly, righteously, and godly in this present World, I may hereafter dwell with thee, O Father of Mercies, and God of all Comforts, in those Mansions of Bliss and Glory which thou hast prepared for them that love thee. Amen.

See *Psal.* xix. xliv. lxxxix.

Easter-Day, and seven Days after.

Blessed Jesus, who hast triumphed over the Powers of Darkness, and conquered Hell and the Grave, and who, by thy glorious Resurrection, hast made known the Power of thy Divinity, and proved thyself the true Messias, keep

me stedfast in this Faith; and grant that all the Actions of my Life may testify the Reality and Sincerity of my Belief, by a suitable Conversation; that I may rise from the Death of Sin unto the Life of Righteousness; that as I am buried with thee by Baptism, I may henceforth mortify all my corrupt Lusts and Affections, and daily proceed in all Virtue and Godliness of Living, that departing this Life in thy Faith and Fear, I may have my perfect Consummation and Bliss, both in Body and Soul, in thy eternal everlasting Kingdom, who livest and reignest with the Father and the Holy Ghost, one God, World without End.

See *Psal.* ii. lvii. cxi.

Whitsunday, and six Days after.

O Lord, my God, who by thy Son our Saviour Jesus Christ, hast promised the Assistance of thy Holy Spirit to all that ask it of thee, I beseech thee always to direct my Ways and Actions, the Thoughts and Intentions of my Heart, by the Light of thy Holy Spirit. Let him be unto me a Spirit of Sanctification, to purify my corrupt Nature; a Spirit

of Counsel in all my Difficulties; of Direction in all my Doubts, Fears and Scruples; of Courage in all my Dangers; of Constancy and Consolation to me under all my Persecutions and Sufferings; especially in Time of Sickness, and at the Hour of Death; they being governed and guided by his divine Influence and Direction, I may pass through all the Changes and Chances of this Mortal Life, till he brings me to everlasting Life, there to reign with the ever-blessed and gloriuous Trinity, World without End! Amen.

See Ps. xxxiv. xlvi. xlvi. li.

Trinity-Sunday.

Glory be to thee, O God the Father, for creating me after thine own Image, capable of loving thee, and enjoying thee eternally; for recovering me from a State of Sin and Misery, when I had lost and undone myself. Glory be to thee, O God the Son, for undertaking the wonderful Work of Man's Redemption, for rescuing me from the Slavery of Sin and the Dominion of Satan; for the accomplishing which miraculous Work of our Salvation, thou didst descend from Heaven, and didst put

on the Form of a Servant, live a miserable Life, and die a painful and accursed Death, Glory be to thee, O God the Holy Ghost, for those miraculous Gifts and Graces thou didst bestow upon the Apostles, and for those ordinary Gifts, whereby sincere Christians in all Ages are enabled to work out their Salvation; for thy preventing and restraining Grace; for the subduing our Understandings and Affections to the Obedience of Faith and Godliness; for inspiring us with good Thoughts, and kindling good Desires in our Souls; for assisting us in all the Methods of procuring eternal Happiness. Blessing and Honour, Thanksgiving and Praise, more than I can express or conceive, be unto thee, O Father, Son and Holy Ghost, for ever and ever. Amen.

See Ps. ii. xlvi. lxxii. cx.

*After the Blessing, namely,
The Peace of God.*

Grant, O Lord, that we and all thy faithful Servants, who have this day been Partakers of this holy Sacrament, may obtain Remission of our Sins, and be confirmed in Piety towards God, and in Charity towards our

our Neighbour; and may be delivered from the Power and Temptations of Satan, and being filled with thy Spirit, may become worthy Members of Christ's Holy Church, and at last inherit eternal Life, thro' the same our Lord Jesus Christ. Amen.

A Thanksgiving after the SACRAMENT, to be said at Home.

THOU, O my God, hast comforted my Soul, thou hast strengthened and refreshed me with thy Blessings, and rejoiced my Heart with the Tokens of thy Love. How transporting are thy Comforts, and how ravishing the Effects of thy Goodness towards them that fear thee! Thou hast treated a vile Sinner at thy own Table, and fed me with the Bread that came down from Heaven. In what am I better than those to whom thou dost not grant this Favour? It is not for my Merits, but because thou wilt be glorified in doing Good to the most unworthy, thou hast this Day made me a happy Example of this thy free Grace and Bounty; grant me this Favour also, O my God, that thro' the whole Course of my Life I may give thee Praise and Glory; that the due Sense of thy Mercies may make me unfeignedly thankful; and that my Thankfulness may appear in a Care to

walk before thee in Holiness, Sobriety and Righteousness, all the Days of my Life.

A Prayer in private after Receiving the holy Communion.

O How plentiful is thy Goodness, which thou hast laid up for them that fear thee, which thou hast prepared for them that put their Trust in thy Mercy, even before the Sons of Men! I praise and magnify thy great and glorious Name, O Lord, for all those manifold Mercies and Comforts which thou hast bestowed upon me ever since I was born. O Lord God, thou hast been my Trust from my Youth, by thee have I been holden up from the Womb; my Praise shall continually be of thee: But above all, blessed and for ever blessed be thy holy Name, for the Manifestation of thy Son Jesus Christ, the Fountain and Foundation of all our Happiness, and for feeding me this Day (who am unworthy of the least of thy Mercies) with the

the spiritual Food of his most precious Body and Blood to my great and endless Comfort. Enable me, O Lord, thro' thy gracious Assistance, to perform the Conditions of that Sacramental Covenant which I have this Day so solemnly renewed and confirmed in thy Presence, and at thy Table, that thro' the Strength and Power of that heavenly Food I have there been Partaker of, I may daily grow in Grace, and in the Knowledge of Christ Jesus, and abound in every good Word and Work. And subdue in me all those inordinate Lusts and corrupt Affections which war against my Soul; purify my Mind from all evil Thoughts, bad Intentions, and evil Designs; and suffer not Pride, Vain-glory, Self-love, Malice, Hatred, or Revenge, or any other Evil whatsoever, to reign in my mortal Body; but do thou keep it for ever in the Purpose of my Heart, faithfully to fulfil these my Baptismal Vows and Resolutions which I have now again renewed at thy holy Table; that by persevering in all Virtue and Holiness of Life, I may at length be an Inheritor of that infinite Happiness and Glory, which thou hast promised by Christ our Lord. Amen.

A Prayer in private for the Grace of Perseverance.

HEAR, most merciful Saviour, I humbly beseech thee, and let thy Grace be ever assistant to all the Endeavours and Designs of thy weak and unworthy Servant. I am not able of myself to do or think any Thing that is good or well-pleasing in thy Sight: O let thy holy Spirit continually guard me against those numerous Temptations which so strongly encounter me. Fix my inconstant Mind, that I may not be led away with the Errors of the Wicked, and fall from my own Stedfastness, but that I may persevere in good Works unto the End. Moderate my Affections and Desires, and confine them only to such Objects as are well pleasing in thy Sight. Let thy Will be the sole Guide and Measure of mine, that all my Hopes and Wishes may center in thee alone, and nothing may ever appear desirable to me, in Comparison of a pure Heart, and peaceable Conscience: Teach me thy Way, O Lord, and I will walk in thy Truth. O knit my Heart unto

unto thee, that I may fear thy Name. Make me to love thee (as I ought) above all Things, and let the Interest of thy Honour and Glory be always dearer to me than Gold or Silver, or any other temporal Advantage; for thou, O Lord, art my Portion, thou art my only

Rest, in thee alone is Fullness of Joy and true Satisfaction, and without thee is Misery and Torment. O grant me this blessed Retreat, this happy Security, and then I shall find Rest unto my Soul, both here and hereafter. Amen.

See *Psal. lxxxvi. cxix.*

Morning Prayer.

Ponder my Words, O Lord; consider my Meditations; My Voice shalt thou hear betimes, O Lord; early in the Morning will I direct my Prayer unto thee, and will look up, *Psal. v. 1, 3.* Almighty God, who dwelling in the highest Heavens, yet vouchsafest to regard the lowest Creature here upon Earth, I humbly adore thy sacred Majesty, and with all the Powers of my Soul and Body do exalt and praise thy holy Name, for all the Mercies and Comforts of this Life, and for the Hopes and Assurance of a better: for protecting me from the Evils and Dangers of the Night past, and for bringing me safe to the Light of a new Day; continue this thy Mercy and Goodness to me, and as thou hast awakened

my Body from Sleep, so raise my Soul from the Death of Sin unto a Life of Righteousness. Deliver me, O God, from the Evils of this Day, and guide my Feet in the Paths of Peace and Holiness; strengthen my Resolutions to embrace all Opportunities of doing Good, and carefully to avoid all Occasions of Evil; •Here name such especially those Sins as you are most afraid of.

Nature and Inclination I am most likely to fall into: And when through Frailty, or the Violence of any other Temptation, I fall from my Duty, do thou in Mercy restore me again with a double Portion of thy Grace and holy Spirit, to maintain a more vigorous Defence against Satan and his Devices. Shower down thy Graces

Graces and Blessings upon all my Relations, [on my Father and Mother, on my Brethren and Sisters] on all my Friends, and give thy holy Angels Charge over them, to protect them from all Sin and Danger. Make me diligent in the Duties of my Calling, and that in all the Changes and Chances of this Life, I may absolutely submit to thy divine Providence. Let thy Blessings be upon my Actions, and let thy Wisdom direct my Intentions, that so the whole Course of my Life, and the principal Designs of my

Heart, may be ordered by thy Governance to do always that is righteous in thy Sight, through Jesus Christ our Lord. Amen.

See Psalm iv. xvi. xviii. xxiii. lxxvi.

When you go out of your Chamber.

THE Blessing of God descend upon me and all belonging to me, and dwell in my Heart for evermore; and bless my going out and coming in now and for ever. Amen.

Evening Prayer.

LET my Prayer, O Lord, be set forth as Incense, and the lifting up of my Hands be as an Evening Sacrifice, Psal. cxli. 2. O Lord our Heavenly Father, Almighty and Everlasting God, whose Glory the Heaven of Heavens cannot contain, look down from the Throne of thy Majesty, and behold thy unworthy Servant, prostrate at the Foot of thy Mercy-seat, humbly confessing unto thee the Vanity

and Sinfulness of my whole Life; especially the Omissions of my Duty and Commissions of Sin this Day* and Failings of the Day. * Here name particular Sins of the Day.

so lately offended thine infinite Majesty and Goodness, and so grievously wounded my own Soul: Of these, and all other my Transgressions, I most earnestly repent, and am heartily sorry for these my Misdoings; the Remembrance of them is

is grievous unto me; the Burden of them is intolerable: Have Mercy upon me, most merciful Father; for thy Son Jesus Christ's Sake forgive me all that is past, and accept of these my Prayers and Supplications, through the Merits and Mediation of the same our Mediator and Redeemer. And although I am unworthy, through my manifold Sins and Iniquities, to offer unto thee any Sacrifice of Praise and Thanksgiving, yet I beseech thee to accept of this my bounden Duty, with my unfeigned Thanks for all thy Goodness and Loving-

kindness to me

* Here name particular Blessings and Mercies. and all Manner kind*, purely

ly proceeding from thy Bounty, and wholly intended for my Good, and particularly for preserving me this Day in the Midst of so many Dangers incident to my Condition, and from so many Calamities as are due to my Sins. Thou art my Creator, O my God, and Protector; thou art the ultimate End of my Being, and supreme Perfection of my Nature; under the Shadow of thy Wings is perpetual Repose,

and from the Light of thy Countenance flows eternal Joy and Felicity; to whom be Glory and Honour, World without End. Amen.

And thou, O Lord, by whom King's reign, and Princes decree Justice, bless our most gracious Sovereign Lord King George, our gracious Queen Charlotte, his Royal Highness the Prince of Wales, and all the Royal Family: All my Relations, Friends, and kind Benefactors*; let thy *Here name particular Providence succeed them and theirs from all Evil and Danger, and do thou reward them sevenfold into their Bosom for all the Good they have done or said of me. Be pleased likewise, O Lord, (in whose Hands are the Issues of Life and Death) to succour, help and comfort all that are in Danger, Necessity, +Especially those and † Tribula- for whom our tion, all that la- Prayers are de- boured under any bodily Pain, Sickness, or Temptation, or are disturbed in Mind; relieve such according to their several Necessities, giving them Patience under their Suffering, and a happy Issue out of all their Afflictions. Subdue in

in me the evil Spirit of Wrath and Revenge, and dispose my Heart patiently to bear Reproaches and Wrongs, and to be ready not only to forgive, but also to do Good for Evil, that all Men may know that I am Christ's Disciple. And finally, O Lord, since thou hast ordained the Day to labour in, and the Night to take our Rest, as I praise thee for the Mercies of the Day, so I humbly beg the Continuance of thy gracious Protection over me this Night. Let thy holy Angels pitch their Tents about my Bed, that being safely delivered from all Perils and Dangers of this Night, and comfortably refreshed with moderate Sleep, I may be enabled to discharge the Duties of my Calling, and faithfully to persevere in Holiness and Pureness of Living all the Days of my Life, to thy Honour and Glory, through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

Our Father, &c.

When you lie down in your Bed.

I Will lay me down in Peace, and take my Rest, for it is thou, Lord, only that makest me to dwell in Safety; and into thy Hands I recommend my Spirit, my Soul, and my Body, for thou hast redeemed me, O Lord, thou God of Truth.

F I N I S.

A

New Version
OF THE
P S A L M S
OF
D A V I D,
FITTED TO THE
TUNES USED IN CHURCHES.

BY
N. BRADY, D.D. || AND
N. TATE, Esq;
Chaplain in Ordinary || Poet-Laureat
To HIS MAJESTY.

L O N D O N,
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M,DCC,XCIII.



AT the Court at KENSINGTON,

DECEMBER the 3d, 1696,

P R E S E N T,

The KING's Most Excellent Majesty in
COUNCIL.

UPON the humble Petition of N. BRADY and
N. TATE, this Day read at the Board, setting
forth, That the Petitioners have, with the utmost
Care and Industry, compleated A new Version of
the Psalms of David, in English Metre, fitted for
Publick Use; and humbly praying His Majesty's
Royal Allowance, that the said Version may be used
in such Congregations as think fit to receive it:

His Majesty, taking the same into His Royal Con-
sideration, is pleased to order in Council, that the said
New Version of the Psalms in English Metre be,
and the same is hereby Allowed and Permitted to be
used in all such Churches, Chapels and Congregations,
as shall think fit to receive the same.

W. BRIDGMAN.

P S A L M I.

- 1 **H**OW blest is he, who ne'er consents
by ill Advice to walk ;
Nor stands in Sinners' Way ; nor sits
where Men profanely talk !
- 2 But makes the perfect Law of God
his Busines and Delight ;
Devoutly reads therein by Day,
and meditates by Night.
- 3 Like some fair Tree, which, fed by Streams,
with timely Fruit does bend,
He still shall flourish, and Succeſs
all his Designs attend.
- 4 Ungodly Men, and their Attempts,
No lasting Root shall find ;
Untimely blasted, and dispers'd
like Chaff before the Wind.
- 5 Their Guilt shall strike the Wicked dumb
before their Judge's Face ;
No formal Hypocrite shall then
among the Saints have Place.
- 6 For God approves the just Man's Ways ;
to Happineſs they tend ;
But Sinners, and the Paths they tread,
shall both in Ruin end.

P S A L M II.

- 1 **W**ITH restless and ungovern'd Rage
why do the Heathen storm ?
Why in such rash Attempts engage,
as they can ne'er perform ?

- 2 The Great in Counsel, and in Might,
 their various Forces bring ;
 Against the Lord they all unite,
 and his anointed King.
- 3 " Must we submit to their Commands ;"
 presumptuously they say :
 "No, let us break their slavish Bands,
 " and cast their Chains away."
- 4 But God, who sits enthron'd on high,
 and sees how they combine,
 Does their conspiring Strength defy,
 and mocks their vain Design.
- 5 Thick Clouds of Wrath divine shall break
 on his rebellious Foes ;
 And thus will He in Thunder speak
 to all that dare oppose :
- 6 " Tho' madly you dispute my Will,
 " the King that I ordain,
 " Whose Throne is fix'd on *Sion's* Hill,
 " shall there securely reign."
- 7 Attend, O Earth, whilst I declare
 God's uncontrol'd Decree :
 " Thou art my Son ; this Day my Heir
 " have I begotten thee.
- 8 " Ask, and receive thy full Demands ;
 " thine shall the Heathen be ;
 " The utmost Limits of the Lands
 " shall be possess'd by thee.
- 9 " Thy threat'ning Sceptre thou shalt shake,
 " and crush them ev'ry where ;
 " As massy Bars of Iron break
 " the Potter's brittle Ware."
- 10 Learn then, ye Princes, and give Ear,
 ye Judges of the Earth ;
- 11 Worship the Lord with holy Fear,
 rejoice with awful Mirth.
- 12 Appease the Son with due Respect,
 your timely Homage pay ;
 Lest he revenge the bold Neglect,
 ncens'd by your Delay.

- 13 If but in Part his Anger rise,
who can endure the Flame?
Then blest are they, whose Hope relies
on his most holy Name.

P S A L M III.

- 1 H OW num'rous, Lord, of late are grown
the Troublers of my Peace!
And as their Numbers hourly rise,
so does their Rage increase.
- 2 Insulting, they my Soul upbraid,
and Him whom I adore:
The God in whom he trusts, say they,
shall rescue him no more.
- 3 But thou, O Lord, art my Defence;
on Thee my Hopes rely:
Thou art my Glory, and shalt yet
lift up my Head on high.
- 4 Since whensoe'er, in like Distress,
to God I made my Pray'r,
He heard me from his holy Hill,
why should I now despair?
- 5 Guarded by Him, I laid me down
my sweet Repose to take;
For I thro' Him securely sleep,
thro' Him in Safety wake.
- 6 No Force nor Fury of my Foes
my Courage shall confound,
Were they as many Hosts as Men,
that have beset me round.
- 7 Arise, and save me, O my God,
who oft hast owned my Cause,
And scatter'd oft those Foes to me
and to thy righteous Laws.
- 8 Salvation to the Lord belongs;
He only can defend;
His Blessing he extends to all
that on his Pow'r depend.

P S A L M IV.

- 1 O Lord, thou art my righteous Judge,
 to my Complaint give Ear ;
Thou still redeem'st me from Distress ;
 have Mercy, Lord, and hear.
- 2 How long will ye, O Sons of Men,
 to blot my Fame devise ?
How long your vain Designs pursue,
 and spread malicious Lies ?
- 3 Consider, that the righteous Man
 is God's peculiar Choice ;
And, when to Him I make my Pray'r,
 He always hears my Voice.
- 4 Then stand in Awe of his Commands,
 flee every Thing that's ill ;
Commune in private with your Hearts,
 and bend them to his Will,
- 5 The Place of other Sacrifice
 let Righteousness supply ;
And let your Hope, securely fix'd,
 on God alone rely.
- 6 While worldly Minds impatient grow
 more prosp'rous Times to see ;
Still let the Glories of thy Face
 shine brightly, Lord, on me.
- 7 So shall my Heart o'erflow with Joy,
 more lasting and more true,
Than their's, who Stores of Corn and Wine,
 successively renew.
- 8 Then down in Peace i'll lay my Head,
 and take my needful Rest :
No other Guard, O Lord, I crave,
 of thy Defence posses'd.

P S A L M V.

- 1 L ORD, hear the Voice of my Complaint,
 accept my secret Pray'r :
To Thee alone, my King, my God,
 will I for Help repair.

- 3 Thou in the Morn my Voice shalt hear,
and with the dawning Day
To Thee devoutly I'll look up,
to Thee devoutly pray.
- 4 For Thou the Wrongs that I sustain
can't never, Lord, approve,
Who from thy sacred Dwelling-place
all Evil dost remove.
- 5 Not long shall stubborn Fools remain
unpunish'd in thy View ;
All such, as act unrighteous Things,
thy Vengeance shall pursue.
- 6 The slandering Tongue, O God of Truth !
by Thee shall be destroyed ;
Who hat'st alike the Man in Blood
and in Deceit employ'd.
- 7 But when thy boundless Grace shall me
to thy lov'd Courts restore,
On Thee I'll fix my longing Eyes,
and humbly there adore.
- 8 Conduct me by thy righteous Laws ;
for watchful is my Foe :
Therefore, O Lord, make plain the Way,
wherein I ought to go.
- 9 Their Mouths vent nothing but Deceit,
their Heart is set on Wrong :
Their Throat is a devouring Grave,
they flatter with their Tongue.
- 10 By their own Counsels let them fall,
oppress'd with Loads of Sin ;
For they against thy righteous Laws
have harden'd Rebels been.
- 11 But let all those that trust in Thee,
with Shouts their Joy proclaim ;
Let them rejoice whom Thou preserv'st,
and all that love thy Name.
- 12 To righteous Men the righteous Lord
his Blessing will extend ;
And with his Favour all his Saints,
as with a Shield defend.

P S A L M VI.

- 1 **T**HY dreadful Anger, Lord, restrain,
and spare a Wretch forlorn;
Correct me not in thy fierce Wrath,
too heavy to be borne.
- 2 Have Mercy, Lord, for I grow faint,
unable to endure
The Anguish of my aching Bones,
which Thou alone can'st cure.
- 3 My tortur'd Flesh distracts my Mind,
and fills my Soul with Grief:
But, Lord, how long wilt thou delay
to grant me thy Relief?
- 4 Thy wonted Goodnes, Lord, repeat,
and ease my troubled Soul;
Lord, for thy wond'rous Mercies' Sake,
vouchsafe to make me whole.
- 5 For after Death no more can I
thy glorious Acts proclaim;
No Pris'ners of the silent Grave
can magnify thy Name.
- 6 Quite tir'd with Pain, with Groaning faint,
no Hope of Ease I see;
The Night that quiets common Griefs,
is spent in Tears by me.
- 7 My Beauty fades, my Sight grows dim,
my Eyes with Weaknes close;
Old Age o'ertakes me, whilst I think
on my insulting Foes.
- 8 Depart, ye Wicked; in my Wrongs
ye shall no more rejoice;
For God, I find, accepts my Tears,
and listens to my Voice.
- 9, 10 He hears, and grants my humble Pray'r;
and they, that wish my Fall,
Shall blush and rage to see, that God
protects me from them all.

P S A L M VII.

- 1 O LORD, my God, since I have plac'd
 my Trust alone in Thee,
 From all my Persecutor's Rage
 do Thou deliver me.
- 2 To save me from my threat'ning Foe,
 Lord, interpose thy Pow'r ;
 Left, like a savage Lion, he
 my helpless Soul devour.
- 3, 4 If I am guilty, or did e'er
 against his Peace combine ;
 Nay, if I have not spar'd his Life,
 who fought unjustly mine ;
- 5 Let then to persecuting Foes
 my Soul become a Prey ;
 Let them to Earth tread down my Life,
 in Dust my Honour lay.
- 6 Arise, and let thine Anger, Lord,
 in my Defence engage ;
 Exalt thyself above my Foes,
 and their insulting Rage.
 Awake, awake, in my Behalf
 the Judgment to dispense,
 Which Thou hast righteously ordain'd
 for injur'd Innocence.
- 7 So to thy Throne adoring Crowds
 shall still for Justice fly :
 O ! therefore, for their Sakes, resume
 thy Judgment Seat on high.
- 8 Impartial Judge of all the World,
 I trust my Cause to Thee :
 According to my just Deserts,
 so let thy Sentence be.
- 9 Let wicked Arts and wicked Men
 together be o'erthrown ;
 But guard the Just, thou God, to whom
 the Hearts of both are known.
- 10, 11 God me protects ; not only me,
 but all of upright Heart ;

And

10 P S A L M vii, viii.

- And daily lays up Wrath for those,
 who from his Laws depart.
- 12 If they persist, He whets his Sword,
 his Bow stands ready bent;
- 14 Ev'n now, with swift Destruction wing'd,
 his pointed Shafts are sent.
- 14 The Plots are fruitless, which my Foe
 unjustly did conceive:
- 15 The Pit, he digged for me, has prov'd
 his own untimely Grave.
- 16 On his own Head his Spite returns,
 whilst I from Harm am free:
 On him the Violence is fall'n,
 which he designed for me.
- 17 Therefore will I the righteous Ways
 of Providence proclaim;
I'll sing the Praife of God most High,
 and celebrate his Name.

P S A L M VIII.

- 1 O Thou, to whom all Creatures bow
 within this earthly Frame,
Thro' all the World how great art Thou!
 how glorious is thy Name!
- In Heav'n thy wond'rous Acts are sung,
 Nor fully reckon'd there;
- 2 And yet thou mak'st the infant Tongue
 thy boundles Praise declare.
Thro' Thee the Weak confound the Strong,
 and crush their haughty Foes;
And so Thou quell'st the wicked Throng,
 That Thee and Thine oppose.
- 3 When Heav'n, thy beauteous Work on high,
 employs my wond'ring Sight;
The Moon, that nightly rules the Sky,
 with Stars of feebler Light;
- 4 What's Man (say I) that Lord, thou lov'st
 to keep him in thy Mind?
Or what his Offspring, that Thou prov'st
 to them so wond'rous kind?

- 5 Him next in Pow'r Thou didst create
to thy celestial Train ;
6 Ordain'd with Dignity and State
o'er all thy Works to reign.
7 They jointly own his pow'rful Sway ;
the Beasts that prey or graze ;
8 The Bird that wings its airy Way ;
the Fish that cuts the Seas.
9 O Thou to whom all Creatures bow
within this earthly Frame,
Thro' all the World how great art Thou !
how glorious is thy Name !

P S A L M IX.

- 1 **T**O celebrate thy Praise, O Lord,
I will my Heart prepare ;
To all the list'ning World thy Works,
thy wond'rous Works, declare.
2 The Thought of them shall to my Soul
exalted Pleasure bring ;
Whilst to thy Name, O Thou most High,
triumphant Praise I sing.
3 Thou mad'st my haughty Foes to turn
their Backs in shameful Flight ;
Struck with thy Presence, down they fell ;
they perish'd at thy Sight.
4 Against insulting Foes advanc'd,
Thou did'st my Cause maintain ;
My Right asserting from thy Throne,
where Truth and Justice reign.
5 The Insolence of Heathen Pride
Thou hast reduc'd to Shame ;
Their wicked Offspring quite destroy'd,
and blotted out their Name.
6 Mistaking Foes, your haughty Threats
are to a Period come :
Our City stands, which you design'd
to make our common Tomb.
7, 8, The Lord for ever lives, who has
his righteous Throne prepar'd,

- Impartial Justice to dispense,
to punish or reward.
- 9** God is a constant sure Defence
against oppressing Rage ;
As Troubles rise, his needful Aids
in our Behalf engage.
- 10** All those who have his Goodness prov'd,
will in his Truth confide ;
Whose Mercy n'er forsook the Man,
that on his Help rely'd.
- 11** Sing Praises therefore to the Lord,
from *Sion* his Abode ;
Proclaim his Deeds, 'till all the World
confess no other God.

P A R T II.

- 12** When He Inquiry makes for Blood,
He'll call the Poor to Mind ;
The injur'd humble Man's Complaint
Relief from Him shall find.
- 13** Take Pity on my Troubles, Lord,
which spiteful Foes create,
Thou, that has rescu'd me so oft
from Death's devouring Gate.
- 14** In *Sion* then I'll sing thy Praise
to all that love thy Name ;
And with loud Shouts of grateful Joy
thy saving Pow'r proclaim.
- 15** Deep in the Pit, they digg'd for me
the Heathen Pride is laid ;
Their guilty Feet to their own Snare
insensibly betray'd.
- 16** Thus, by the just Returns He makes,
the mighty Lord is known ;
While wicked Men, by their own Plots,
are shamefully o'erthrown.
- 17** No single Sinner shall escape,
by Privacy obscur'd ;
No Nation, from his just Revenge,
by Numbers be secur'd.

- 18 His suff'ring Saints, when most distress'd
 He ne'er forgets to aid ;
 Their Expectation shall be crown'd,
 tho' for a Time delay'd.
- 19 Arise, O Lord, assert thy Pow'r,
 and let not Man o'ercome ;
 Descend to Judgment, and pronounce
 the guilty Heathen's Doom.
- 20 Strike Terror thro' the Nations round,
 'till, by consenting Fear,
 They to each other, and themselves,
 but mortal Men appear.

P S A L M X.

- 1 T H Y Presence why withdraw'st Thou,
 why hid'st Thou now thy Face, [Lord ?
 When dismal Times of deep Distress
 call for thy wonted Grace ?
- 2 The Wicked, swell'd with lawless Pride,
 have made the Poor their Prey :
 O let them fall by those Designs,
 which they for others lay :
- 3 For strait they triumph, if Success
 their thriving Crimes attend :
 And sordid Wretches, whom God hates,
 perversely they commend.
- 4 To own a Pow'r above themselves
 their haughty Pride disdains ;
 And therefore in their stubborn Mind
 no Thought of God remains.
- 5 Oppressive Methods they pursue,
 and all their Foes they flight ;
 Because by Judgments unobserv'd
 are far above their Sight.
- 6 They fondly think, their prosp'rous State
 shall unmolested be ;
 They think, their vain Designs shall thrive,
 From all Misfortunes free.
- 7 Vain and deceitful is their Speech,
 with Curses fill'd, and Lies ;

- By which the Mischief of their Heart
they study to disguise.
- 8 Near publick Roads they lie conceal'd,
and all their Art employ,
the Innocent and Poor at once
to rifle and destroy.
- 9 Not Lions, couching in their Dens,
surprize their heedless Prey
With greater Cunning, or express
more savage Rage than they.
- 10 Sometimes they act the harmless Man,
and modest Looks they wear ;
That, so deceiv'd, the Poor may less
their sudden Onset fear.

P A R T II.

- 11 For God, they think, no Notice takes
of their unrighteous Deeds ;
He never minds the suff'ring Poor,
Nor their Oppression heeds.
- 12 But Thou, O Lord, at length arise !
stretch forth thy mighty Arm !
And, by the Greatness of thy Pow'r,
defend the Poor from Harm.
- 13 No longer let the Wicked vaunt,
and, proudly boasting, say,
“ Tush, God regards not what we do ;
“ He never will repay.”
- 14 Surely Thou seest, and all their Deeds
impartially dost try ;
The Orphan, therefore, and the Poor
on Thee for Aid rely.
- 15 Defenceless let the Wicked fall,
of all their Strength bereft ;
Confound, O God, their dark Designs,
’till no Remains are left.
- 16 Assert thy just Dominion, Lord,
which shall for ever stand ;
Thou, who the Heathen did'st expel
from this thy chosen Land.

- 17 Thou dost the humble Suppliants hear,
that to thy Throne repair;
Thou first prepar'st their Hearts to pray,
and then accept'st their Pray'r.
- 18 Thou in thy righteous Judgment weigh'st
the Fatherless and Poor;
That so the Tyrants of the Earth
may persecute no more.

P S A L M XI.

- 1 SINCE I have plac'd my Trust in God,
a Refuge always nigh,
Why should I, like a tim'rous Bird,
to distant Mountains fly?
- 2 Behold, the Wicked bend their Bow,
and ready fix their Dart;
Lurking in Ambush to destroy
the Man of upright Heart.
- 3 When once the firm Assurance fails,
which Public Faith imparts,
'Tis Time for Innocence to fly
from such deceitful Arts.
- 4 The Lord hath both a Temple here,
and righteous Throne above;
Where He surveys the Sons of Men,
and how their Counsels move.
- 5 If God the Righteous, whom He loves,
for Trial does correct,
What must the Sons of Violence,
whom He abhors, expect?
- 6 Snares, Fire, and Brimstone, on their Heads
shall in one Tempest show'r;
This dreadful Mixture his Revenge
into their Cup shall pour.
- 7 The righteous Lord will righteous Deeds
with signal Favour grace;
And to the upright Man disclose
the Brightness of his Face.

P S A L M XII.

- 1** SINCE godly Men decay, O Lord,
do Thou my Cause defend ;
For scarce these wretched Times afford
one just and faithful Friend.
- 2** One Neighbour, now, can scarce believe,
what t'other does impart ;
With flatt'ring Lips they all deceive,
and with a double Heart.
- 3** But Lips, that with Deceit abound,
can never prosper long ;
God's righteous Vengeance will confound
the proud blaspheming Tongue.
- 4** In vain these foolish Boasters say,
“ Our Tongues are sure our own ;
“ With doubtful Words we'll still betray,
“ and be control'd by none.”
- 5** For God, who hears the suff'ring Poor,
and their Oppression knows,
Will soon arise, and give them Rest,
in Spite of all their Foes.
- 6** The Word of God shall still abide,
and void of Falshood be ;
As is the Silver, sev'n Times try'd,
from drossy Mixture free.
- 7** The Promise of his aiding Grace
shall reach its purpos'd End :
His Servants from this faithles Race
He ever shall defend.
- 8** Then shall the Wicked be perplex'd,
nor know which Way to fly ;
When those whom they despis'd and vex'd,
shall be advanc'd on high.

P S A L M XIII.

- 1** HOW long wilt Thou forget me, Lord ?
must I for ever mourn ?
How long wilt Thou withdraw from me,
Oh, never to return ?

2 How

- 2 How long shall anxious Thoughts my Soul,
and Grief my Heart oppress?
How long my Enemies insult,
and I have no Redress?
- 3 Oh, hear! and to my longing Eyes
restore thy wonted Light;
And suddenly, or I shall sleep
in everlasting Night.
- 4 Restore me, lest they proudly boast
'twas their own Strength o'ercame:
Permit not them, that vex my Soul,
to triumph in my Shame.
- 5 Since I have always plac'd my Trust
beneath thy Mercy's Wing;
Thy saving Health will come; and then
my Heart with Joy shall spring.
- 6 Then shall my Song, with Praise inspir'd,
to Thee my God ascend;
Who to thy Servant in Distress
such Bounty didst extend.

P S A L M XIV.

- 1 **S**URE, wicked Fools must needs suppose,
that God is nothing but a Name:
Corrupt and lewd their Practice grows;
no Breast is warm'd with holy Flame.
- 2 The Lord look'd down from Heav'n's high
and all the Sons of Men did view, [Tow'r,
To see if any own'd his Pow'r,
if any Truth or Justice knew.
- 3 But all, he saw, were gone aside,
all were degen'rate grown and base;
None took Religion for their Guide,
not one of all the sinful Race.
- 4 But can these Workers of Deceit
be all so dull and senseless grown,
That they, like Bread, my People eat,
and God's Almighty Pow'r disown?
- 5 How will they tremble then for Fear,
when his just Wrath shall them o'ertake?

For, to the Righteous, God is near,
and never will their Cause forsake.

- 6 Ill Men, in vain, with Scorn expose
those Methods, which the Good pursue,
Since God a Refuge is for those
whom his just Eyes with Favour view.
- 7 Would He his saving Pow'r employ
to break his People's servile Band ;
Then Shouts of universal Joy
should loudly echo thro' the Land.

P S A L M XV.

- 1 **L**ORD, who's the happy Man, that may
to thy bleſſ'd Courts repair ;
Not, Stranger like, to visit them,
but to inhabit there ?
- 2 'Tis he, whose ev'ry Thought and Deed
by Rules of Virtue moves ;
Whose gen'rous Tongue disdains to speak
the Thing his Heart disproves.
- 3 Who never did a Slander forge
his Neighbour's Fame to wound ;
Or hearken to a false Report,
by Malice whisper'd round.
- 4 Who Vice, in all its Pomp and Pow'r,
can treat with just Neglect ;
And Piety, tho' cloath'd in Rags,
religiously respect.
- 5 Who to his plighted Vows and Trust
has ever firmly stood ;
And tho' he promise to his Loss,
he makes his Promise good.
- 6 Whose Soul in Usury disdains
his Treasure to employ ;
Whom no Rewards can ever bribe
the Guiltless to destroy.
- 7 The Man, who by his steady Course
has Happiness ensur'd,
When Earth's Foundation shakes, shall stand
by Providence secur'd.

P S A L M XVI.

- 1 PROTECT me from my cruel Foes,
and shield me, Lord, from Harm ;
Because my Trust I still repose
on thy Almighty Arm.
- 2 My Soul all Help but thine does slight,
all Gods but Thee disown ;
Yet can no Deeds of mine requite
the Goodness Thou hast shown.
- 3 But those that strictly virtuous are,
and love the Thing that's right,
To favour always, and prefer,
shall be my chief Delight.
- 4 How shall their Sorrows be increas'd
who other Gods adore !
Their bloody Off'rings I detest,
their very Name abhor.
- 5 My Lot is fall'n in that blest Land,
where God is truly known ;
He fills my Cup with lib'ral Hand :
'tis He supports my Throne.
- 6 In Nature's most delightful Scene
my happy Portion lies :
The Place of my appointed Reign
all other Lands outvies.
- 7 Therefore my Soul shall bless the Lord,
whose Precepts give me Light ;
And private Counsel still afford,
in Sorrow's dismal Night.
- 8 I strive each Action to approve
to his all-seeing Eye :
No Danger shall my Hopes remove,
because He still is nigh.
- 9 Therefore my Heart all Grief defies,
my Glory does rejoice :
My Flesh shall rest, in Hope to rise,
wak'd by his pow'rful Voice.
- 10 Thou, Lord, when I resign my Breath,
my Soul from Hell shalt free ;

Nor let thy Holy One in Death
the least Corruption see.

- 11 Thou shalt the Paths of Life display,
that to thy Presence lead ;
Where Pleasures dwell without Allay
and Joys that never fade.

P S A L M XVII.

- 1 **T**O my just Plea and sad Complaint,
attend, O righteous Lord ;
And to my Pray'r, as 'tis unfeigned,
a gracious Ear afford.
- 2 As in thy Sight I am approv'd,
so let my Sentence be ;
And with impartial Eyes, O Lord,
my upright Dealing see.
- 3 For Thou hast seareh'd my Heart by Day,
and visited by Night ;
And on the strictest Trial found
Its secret Motions right.
Nor shall thy Justice, Lord, alone
my Heart's Designs acquit ;
For I have purpos'd that my Tongue
shall no Offence commit.
- 4 I know what wicked Men would do,
their Safety to maintain ;
But me thy just and mild Commands
from bloody Paths restrain.
- 5 That I may still, in Spite of Wrongs,
my Innocence secure,
O guide me in thy righteous Ways,
and make my Footsteps sure.
- 6 Since, heretofore, I ne'er in vain
to Thee my Pray'r address'd ;
O ! now, my God, incline thine Ear
to this my just Request.
- 7 The Wonders of thy Truth and Love
in my Defence engage ;
Thou whose Right-hand preserves thy Saints,
from their Oppressors' Rage.

P A R T II.

- 8, 9 O ! keep me in thy tend'rest Care,
thy shelt'ring Wings stretch out,
To guard me safe from savage Foes,
that compass me about.
- 10 O'ergrown with Luxury, enclos'd
in their own Fat they lie ;
And with a proud blaspheming Mouth
both God and Man defy.
- 11 Well may they boast ; for they have now
my Paths encompas'd round ;
Their Eyes at watch, their Bodies bow'd,
and couching on the Ground.
- 12 In Posture of a Lion set,
when greedy of his Prey ;
Or a young Lion when he lurks
within a covert Way.
- 13 Arise, O Lord, defeat their Plots,
their swelling Rage control :
From wicked Men, who are thy Sword,
deliver Thou my Soul.
- 14 From worldly Men, thy sharpest Scourge,
whose Portion's here below :
Who, fill'd with earthly Stores, aspire
no other Bliss to know.
- 15 Their Race is num'rous, that partake
their Substance while they live ;
Their Heirs survive, to whom they may
the vast Remainder give.
- 16 But I, in Uprightness, thy Face
shall view without Control ;
And waking, shall its Image find,
reflected in my Soul.

P S A L M XVIII.

- 1, 2 **N**O Change of Times shall ever shock
my firm Affection, Lord, to Thee ;
For Thou hast always been a Rock,
a Fortress and Defence to me.

- 2 Thou my Deliv'rer art, my God ;
 my Trust is in thy mighty Pow'r :
 Thou art my Shield from Foes abroad,
 at Home my Safeguard and my Tow'r.
 3 To Thee I will address my Pray'r,
 (to whom all Praise we justly owe ;)
 So shall I, by thy watchful Care,
 be guarded from my treach'rous Foe.
 4, 5 By Floods of wicked Men distress'd,
 with deadly Sorrows compass'd round,
 With dire infernal Pangs oppress'd,
 in Death's unwieldy Fetters bound ;
 6 To Heav'n I made my mournful Pray'r,
 to God address'd my humble Moan ;
 Who graciously inclin'd his Ear,
 and heard me from his lofty Throne,

P A R T II.

- 7 When God arose to take my Part,
 the conscious Earth did quake with Fear ;
 From their firm Posts the Hills did start,
 nor could his dreadful Fury bear.
 8 Thick Clouds of Smoke dispers'd abroad,
 Ensigns of Wrath before him came ;
 Devouring Fire around him glow'd,
 that Coals were kindled at the Flame.
 9 He left the beauteous Realms of Light,
 whilst Heav'n bow'd down its awful Head ;
 Beneath his Feet substantial Night
 was like a fable Carpet spread,
 10 The Chariot of the KING of Kings,
 which active Troops of Angels drew,
 On a strong Tempest's rapid Wings
 with most amazing Swiftness flew.
 11, 12 Black watry Mists and Clouds conspir'd
 with thickest Shades his Face to veil ;
 But at his Brightness soon retir'd,
 and fell in Show'rs of Fire and Hail.
 13 Thro' Heav'n's wide Arch a thund'ring Peal,
 God's angry Voice did loudly roar ;

While

While Earth's sad Face with Heaps of Hail,
and Flakes of Fire, was cover'd o'er.

- 14 His sharpen'd Arrows round He threw,
which made his scatter'd Foes retreat ;
Like Darts his nimble Light'ning flew,
and quickly finished their Defeat.
15 The Deep its secret Stores disclos'd ;
the World's Foundations naked lay,
By his avenging Wrath expos'd,
which fiercely rag'd that dreadful Day.

P A R T III.

- 16 The Lord did on my Side engage ;
from Heav'n, his Throne, my Cause upheld ;
And snatch'd me from the furious Rage
of threat'ning Waves, that proudly swell'd.
17 God his resistless Pow'r employ'd
my strongest Foes Attempts to break ;
Who else with Ease had soon destroy'd
the weak Defence that I could make.
18 Their subtle Rage had near prevail'd,
when I distress'd and friendless lay ;
But still, when other Succours fail'd,
God was my firm Support and Stay.
19 From Dangers that enclos'd me round,
He brought me forth, and set me free ;
For some just Cause his Goodness found,
That mov'd him to delight in me.
20 Because in me no Guilt remains,
God does his gracious Help extend :
My Hands are free from bloody Stains ;
therefore the Lord is still my Friend.
21, 22 For I his Judgments kept in Sight,
in his just Paths I always trod ;
I never did his Statutes slight,
nor loosely wander'd from my God.
23, 24 But still my Soul, sincere and pure,
did ev'n from darling Sins refrain :
His Favours therefore yet endure
because my Heart and Hands are clean.

P A R T IV.

- 25, 26 Thou suit'st, O Lord, thy righteous Ways
to various Paths of human Kind ;
They, who for Mercy merit Praise,
with Thee shall wond'rous Mercy find.
Thou to the Just shall Justice show ;
the Pure thy Purity shall see ;
Such as perversely chuse to go,
shall meet with due Returns from Thee.
- 27, 28 That He the humble Soul will save,
and crush the Haughty's boasted Might,
In me the Lord an Instaice gave,
whose Darkness he has turn'd to Light.
- 29 On his firm Succour I rely'd,
and did o'er num'rous Foes prevail ;
Nor fear'd, whilst He was on my Side,
the best defended Walls to scale.
- 30 For God's Designs shall still succeed ;
his Word will bear the utmost Test ;
He's a strong Shield to all that need,
and on his sure Protection rest.
- 31 Who then deserves to be ador'd,
but God, on whom my Hopes depend ?
Or who, except the mighty Lord,
can with resistless Pow'r defend ?

P A R T V.

- 32, 33 'Tis God that girds my Armour on,
and all my just Designs fulfils :
Thro' Him my Feet can swiftly run,
and nimbly climb the steepest Hills.
- 34 Lessons of War from Him I take,
and manly Weapons learn to wield ;
Strong Bows of Steel with Ease I break,
forc'd by my stronger Arms to yield.
- 35 The Buckler of his saving Health
protects me from assaulting Foes :
His Hand sustains me still ; my Wealth
and Greatness from his Bounty flows.

- 36 My Goings He enlarg'd abroad,
 'till then to narrow Paths confin'd;
 And, when in slipp'ry Ways I trod,
 the Method of my Steps design'd.
- 37 Thro' Him I num'rous Hosts defeat,
 and flying Squadrons captive take ;
 Nor from my fierce Pursuit retreat,
 'till I a final Conquest make.
- 38 Covered with Wounds, in vain they try
 their vanquish'd Heads again to rear :
 Spite of their boasted Strength, they lie
 beneath my Feet, and grovel there.
- 39 God, when fresh Armies take the Field,
 recruits my Strength, my Courage warms ;
 He makes my strong Opposers yield,
 subdu'd by my prevailing Arms.
- 40 Thro' Him the Necks of prostrate Foes
 my conqu'ring Feet in Triumph press :
 Aided by him, I root out those
 who hate and envy my Succes.
- 41 With loud Complaints all Friends they try'd ;
 but none was able to defend :
 At length to God for Help they cry'd ;
 but God would no Assistance lend.
- 42 Like flying Dust, which Winds pursue,
 their broken Troops I scatter'd round :
 Their slaughter'd Bodies forth I threw,
 like loathsome Dirt that clogs the Ground.

P A R T VI.

- 43 Our factious Tribes, at Strife till now,
 by God's Appointment me obey :
 The Heathen to my Sceptre bow,
 and foreign Nations own my Sway.
- 44 Remotest Realms their Homage send,
 when my successful Name they hear ;
 Strangers for my Commands attend,
 charm'd with Respect, or aw'd by Fear.
- 45 All to my Summons timely yield,
 or soon in Battle are dismay'd ;

- For stronger Holds they quit the Field,
and still in strongest Holds afraid.
- 46 Let the eternal Lord be prais'd,
the Rock, on whose Defence I rest !
O'er highest Heav'n his Name he rais'd,
who me with his Salvation blefs'd !
- 47 'Tis God that still supports my Right ;
his just Revenge my Foes pursues ;
'Tis He that, with resiftefs Might,
fierce Nations to my Yoke subdues.
- 48 My universal Safeguard He !
From whom my laſting Honours flow ;
He made me great, and set me free
from my remorseleſs bloody Foe.
- 49 Therefore, to celebrate his Fame,
my grateful Voice to Heav'n I'll raise ;
And Nations, Strangers to his Name,
ſhall thus be taught to ſing his Praife.
- 50 "God to his King Deliv'rance ſends ;
" ſhews his anointed ſignal Grace :
" His Mercy evermore extends
" to *David* and his promis'd Race."

P S A L M XIX.

- 1 **T**HE Heav'ns declare thy Glory, Lord,
which that alone can fill ;
The Firmament and Stars express
their great Creator's Skill.
- 2 The Dawn of each returning Day
fresh Beams of Knowledge brings ;
From darkest Night's ſuccceſſive Rounds
divine Instruction ſprings.
- 3 Their pow'rful Language to no Realm
or Region is confin'd ;
'Tis Nature's Voice, and understood
alike by all Mankind.
- 4 Their Doctrine does its ſacred Sense
thro' Earth's Extent display ;
Whose bright Contents the circling Sun
does round the World convey.

- 5 No Bridegroom, for his Nuptials dress'd,
has such a cheerful Face :
No Giant doth like him rejoice
to run his glorious Race.
- 6 From East to West, from West to East,
his restless Course he goes ;
And, thro' his Progress, cheerful Light
and vital Warmth bestows.

P A R T II.

- 7 God's perfect Law converts the Soul,
reclaim from false Desires ;
With sacred Wisdom his sure Word
the Ignorant inspires.
- 8 The Statutes of the Lord are just,
and bring sincere Delight :
His pure Commands in Search of Truth,
assist the feeblest Sight.
- 9 His perfect Worship here is fix'd,
on sure Foundations laid :
His equal Laws are in the Scales
of Truth and Justice weigh'd.
- 10 Of more Esteem than golden Mines,
or Gold refin'd with Skill ;
More sweet than Honey, or the Drops
that from the Comb distil.
- 11 My trusty Counsellors they are,
and friendly Warnings give ;
Divine Rewards attend on those
who by thy Precepts live.
- 12 But what frail Man observes how oft
he does from Virtue fall ?
O ! cleanse me from my secret Faults,
thou God that know'st them all.
- 13 Let no presumptuous Sin, O Lord,
Dominion have o'er me ;
That, by thy Grace preserv'd, I may
the great Transgression flee.
- 14 So shall my Pray'r and Praises be
with thy Acceptance blest ;

And

And I, secure on thy Defence,
my Strength and Saviour, rest.

P S A L M XX.

- 1 **T**HE Lord to thy Request attend,
and hear thee in Distress :
The Name of Jacob's God defend,
and grant thy Arms Success.
- 2 To aid thee from on High repair,
and Strength from Sion give ;
- 3 Remember all thy Off'rings there,
thy Sacrifice receive.
- 4 To compass thy own Heart's Desire
thy Counsels still direct ;
May kindly all Events conspire
to bring them to Effect.
- 5 To thy Salvation, Lord, for Aid
we cheerfully repair,
With Banners in thy Name display'd,
“ the Lord accept thy Pray'r.”
- 6 Our Hopes are fix'd, that now the Lord
our Sov'reign will defend ;
From Heav'n resistless Aid afford,
and to his Pray'r attend.
- 7 Some trust in Steeds for War design'd ;
on Chariots some rely :
Against them all we'll call to mind.
the Pow'r of God most high.
- 8 But from their Steeds and Chariots thrown,
behold them thro' the Plain,
Disorder'd, broke, and trampled down,
whilst firm our Troops remain.
- 9 Still save us, Lord, and still proceed
our rightful Cause to bless :
Hear, King of Heav'n, in Times of Need,
the Pray'r that we address.

P S A L M XXI.

- 1 **T**HE King, O Lord, with Songs of Praise
shall in thy Strength rejoice ;

With

- With thy Salvation crown'd, shall raise
to Heav'n his cheerful Voice.
- 2 For Thou, whate'er his Lips request,
not only dost impart ;
But hast with thy Acceptance blest
the Wishes of his Heart.
- 3 Thy Goodness and thy tender Care
have all his Hopes outgone ;
A Crown of Gold Thou mad'st him wear,
and sett'dst it firmly on.
- 4 He pray'd for Life ; and Thou, O Lord,
didst to his Prayer attend,
And graciously to him afford
a Life that ne'er shall end.
- 5 Thy sure Defence through Nations round
has spread his glorious Name ;
And his successful Actions crown'd
with Majesty and Fame.
- 6 Eternal Blessings Thou bestow'st,
and mak'st his Joys increase ;
Whilst Thou to him unclouded shov'lt
the Brightness of thy Face.

P A R T II.

- 7 Because the King on God alone
for timely Aid relies ;
His Mercy still supports his Throne,
and all his Wants supplies.
- 8 But, righteous Lord, thy stubborn Foes
shall feel thy heavy Hand ;
Thy vengeful Arm shall find out those
that hate thy mild Command.
- 9 When Thou against them dost engage,
thy just, but dreadful Doom,
Shall, like a glowing Oven's Rage,
their Hopes and them consume.
- 10 Nor shall thy furious Anger cease,
or with their Ruin end ;
But root out all their guilty Race,
and to their Seed extend.

- 11 For all their Thoughts were set on Ill,
their Hearts on Malice bent,
But Thou with watchful Care didst still
the ill Effects prevent.
- 12 In vain by shameful Flight they'll try
to 'scape thy dreadful Might,
While thy swift Darts shall faster fly,
and gall them in their Flight.
- 13 Thus, Lord, thy wond'rous Strength disclose,
and thus exalt thy Fame ;
Whilst we glad Songs of Praise compose
to thy Almighty Name.

P S A L M XXII.

- 1 **M**Y God, my God, why leav'st Thou me,
when I with Anguish faint ?
O ! why so far from me remov'd,
and from my loud Complaint ?
- 2 All Day, but all the Day unheard,
To thee do I complain ;
With Cries implore Relief all Night,
but cry all Night in vain.
- 3 Yet thou art still the righteous Judge
of Innocence oppress'd :
And therefore *Israel's* Praises are
of Right to Thee address'd.
- 4, 5, On Thee our Ancestors rely'd,
and thy Deliv'rance found ;
With pious Confidence they pray'd,
and with Success were crown'd.
- 6 But I am treated like a Worm ;
like none of human Birth :
Not only by the Great revil'd,
but made the Rabble's Mirth.
- 7 With Laughter all the gazing Crowd
my Agonies survey ;
They shoot the Lip, they shake the Head,
and thus deriding say :
- 8 " In God he trusted, boasting oft,
" that he was Heav'n's Delight ;

“ Let

“ Let God come down to save him now,
“ and own his Favourite.”

P A R T II.

- 9 Thou mad’st my teeming Mother’s Womb
a living Offspring bear ;
When but a Suckling at the Breast
I was thy early Care.
- 10 Thou, Guardian-like, didst shield from Wrongs
my helpless Infant Days ;
And since has been my God, and Guide
thro’ Life’s bewilder’d Ways.
- 11 Withdraw not then so far from me,
when Trouble is so nigh :
O send me Help ! thy Help, on which
I only can rely.
- 12 High-pamper’d Bulls, a frowning Herd,
from Basan’s Forest met,
With Strength proportion’d to their Rage,
have me around beset.
- 13 They gape on me, and every Mouth
a yawning Grave appears ;
The Desart Lion’s savage Roar
less dreadful is than theirs.

P A R T III.

- 14 My Blood like Water’s spill’d, my Joints
are rack’d and out of Frame ;
My Heart dissolves within my Breast,
like Wax before the Flame.
- 15 My Strength like Potter’s Earth is parch’d,
my Tongue cleaves to my Jaws ;
And to the silent Shades of Death
my fainting Soul withdraws.
- 16 Like Blood-hounds, to surround me, they
in pack’d Assemblies meet ;
They pierc’d my inoffensive Hands,
they pierc’d my harmless Feet.
- 17 My Body’s rack’d, ’till all my Bones
distinctly may be told :

Yet

- Yet such a Spectacle of Woe
as Pastime they behold.
- 18 As Spoil my Garments they divide,
Lots for my Vesture cast :
- 19 Therefore approach, O Lord, my Strength,
and to my Succour haste.
- 20 From their sharp Swords protect Thou me,
(of all but Life bereft !)
Nor let my Darling in the Pow'r
of cruel Dogs be left.
- 21 To save me from the Lion's Jaws
thy present Succour send :
As once from goring Unicorns
Thou didst my Life defend.
- 22 Then to my Brethren I'll declare
the Triumphs of thy Name ;
In Presence of assembled Saints
thy Glory thus proclaim :
- 23 " Ye Worshippers of Jacob's God,
all you of Israel's Line,
" O praise the Lord, and to your Praise
sincere Obedience join.
- 24 " He ne'er disdain'd on low Distrefs
" to cast a gracious Eye ;
" Nor turn'd from Poverty his Face,
" but heard its humble Cry."

P A R T IV.

- 25 Thus in thy sacred Courts will I
my cheerful Thanks express ;
In Presence of thy Saints perform
the Vows of my Distrefs.
- 26 The meek Companions of my Grief
shall find my Table spread ;
And all that seek the Lord shall be
with Joys immortal fed.
- 27 Then shall the glad covet'd World
to God their Homage pay ;
And scatter'd Nations of the Earth
one Sovereign Lord obey.

- 28 'Tis his supreme Prerogative
o'er subject Kings to reign :
'Tis just that He should rule the World,
who does the World sustain.
- 29 The Rich, who are with Plenty fed,
his Bounty must confess ;
The Sons of Want, by him reliev'd,
their gen'rous Patron blefs.
With humble Worship to his Throne
they all for Aid resort :
That Pow'r, which first their Beings gave,
can only them support.
- 30, 31 Then shall a chosen spotless Race,
devoted to his Name,
To their admiring Heirs, his Truth
and glorious Acts proclaim.

P S A L M XXIII.

- 1 **T**HE Lord Himself, the mighty Lord,
vouchsafes to be my Guide ;
The Shepherd, by whose constant Care
my Wants are all supplied.
- 2 In tender Gras He makes me feed,
and gently there repose ;
Then leads me to cool Shades, and where
refreshing Water flows.
- 3 He does my wand'ring Soul reclaim,
.and, to his endles Praife,
Instruct with humble Zeal to walk
in his most righteous Ways.
- 4 I pass the gloomy Vale of Death,
from Fear and Danger free ;
For there his aiding Rod and Staff
defend and comfort me.
- 5 In Presence of my spiteful Foes
He does my Table spread :
He crowns my Cup with chearful Wine,
with Oil anoints my Head.
- 6 Since God doth thus his wond'rous Love
through all my Life extend,

That Life to Him I will devote,
and in his Temple spend.

P S A L M XXIV.

- 1 **T**HIS spacious Earth is all the Lord's,
the Lord her Fulness is ;
The World, and they that dwell therein,
by Sov'reign Right are his.
- 2 He fram'd and fix'd it on the Seas,
and his Almighty Hand
Upon inconstant Floods has made
the stable Fabrick stand.
- 3 But for Himself this Lord of All
one chosen Seat design'd :
O ! who shall to that sacred Hill
desir'd Admittance find ?
- 4 The Man whose Hands and Heart are pure,
whose Thoughts from Pride are free ;
Who honest Poverty prefers
to gainful Perjury.
- 5 This, this is he, on whom the Lord
shall shew'r his Blessings down ;
Whom God his Saviour shall vouchsafe
with Righteousnes to crown.
- 6 Such is the Race of Saints, by whom
the sacred Courts are trod ;
And such the Profelytes that seek
the Face of Jacob's God.
- 7 Erect your Heads, eternal Gates
unfold, to entertain
The King of Glory : See ! He comes
with his celestial Train.
- 8 Who is the King of Glory ? Who ?
the Lord for Strength renown'd ;
In Battle mighty ; o'er his Foes
eternal Victor crown'd.
- 9 Erect your Heads, ye Gates ; unfold,
in State to entertain
The King of Glory : See ! He comes
with all his shining Train.

10 Who is the King of Glory ? Who ?
 the Lord of Hosts renown'd :
 Of Glory He alone is King,
 who is with Glory crown'd.

P S A L M XXV.

- 1, 2 **T**O God, in whom I trust,
 I lift my Heart and Voice ;
 O ! let me not be put to Shame,
 nor let my Foes rejoice.
- 3 Those who on Thee rely,
 let no Disgrace attend :
 Be that the shameful Lot of such
 as wilfully offend.
- 4, 5 To me thy Truth impart,
 and lead me in thy Way :
 For Thou art He that brings me Help ;
 on Thee I wait all Day.
- 6 Thy Mercies and thy Love,
 O Lord, recal to Mind :
 And graciously continue still,
 as Thou wert ever kind.
- 7 Let all my youthful Crimes
 be blotted out by Thee ;
 And, for thy wond'rous Goodness Sake,
 in Mercy think on me.
- 8 His Mercy, and his Truth,
 the righteous Lord displays,
 in bringing wand'ring Sinners Home,
 and teaching them his Ways.
- 9 He those in Justice guides,
 who his Direction seek ;
 And in his sacred Paths shall lead
 the Humble and the Meek
- 10 Thro' all the Ways of God
 both Truth and Mercy shine,
 To such as with religious Hearts
 to his bless'd Will incline.

P A R T II.

- 11 Since Mercy is the Grace
 that most exalts thy Fame,
 Forgive my heinous Sin, O Lord,
 and so advance thy Name.
- 12 Whoe'er with humble Fear
 to God his Duty pays,
 Shall find the Lord a faithful Guide
 in all his righteous Ways.
- 13 His quiet Soul with Peace
 shall be for ever bless'd ;
 And by his num'rous Race the Land
 successively possess'd.
- 14 For God to all his Saints
 his secret Will imparts ;
 And does his gracious Cov'nant write
 in their obedient Hearts.
- 15 To him I lift my Eyes,
 and wait his timely Aid,
 Who breaks the strong and treach'rous Snare
 which for my Feet was laid.
- 16 O ! turn, and all my Griefs,
 in Mercy, Lord, redrefs ;
 For I am compass'd round with Woes,
 and plung'd in deep Distrefs.
- 17 The Sorrows of my Heart
 to mighty Sums increase ;
 O ! from this dark and dismal State
 my troubled Soul release !
- 18 Do Thou with tender Eyes
 my sad Affliction see ;
 Acquit me, Lord, and from my Guilt
 entirely set me free.
- 19 Consider, Lord, my Foes,
 how vast their Numbers grow !
 What lawless Force and Rage they use,
 what boundless Hate they show.
- 20 Protect and set my Soul
 from their fierce Malice free ;

Nor let me be ashamed, who place
my stedfast Trust in Thee.

- 21 Let all my righteous Acts
to full Perfection rise ;
Because my firm and constant Hope
on Thee alone relies.
22 To Is'rel's chosen Race
continue ever kind ;
And in the Midst of all their Wants
let them thy Succour find.

P S A L M XXVI.

- 1 JUDGE me, O Lord, for I the Paths
of Righteousness have trod ;
I cannot fail, who all my Trust
repose on Thee, my God.
2, 3 Search, prove my Heart, whose Innocence
will shine the more 'tis try'd ;
For I have kept thy Grace in View,
and made thy Truth my Guide.
4 I never for Companions took
the Idle or Profane ;
No Hypocrite, with all his Arts,
could e'er my Friendship gain.
5 I hate the busy plotting Crew,
who make distracted Times ;
And shun their wicked Company,
as I avoid their Crimes.
6 I'll wash my Hands in Innocence,
and bring a Heart so pure,
That, when thy Altar I approach,
my Welcome shall secure.
7, 8 My Thanks I'll publish there, and tell
how thy Renown excels :
That Seat affords me most Delight,
in which thy Honour dwells.
9 Pass not on me the Sinners Doom,
who Murder make their Trade ;
10 Who others Rights, by secret Bribes
or open Force, invade.

- 11 But I will walk in Paths of Truth,
and Innocence pursue :
Protect me, therefore, and to me
thy Mercies, Lord, renew.
- 12 In spite of all assaulting Foes,
I still maintain my Ground ;
and shall survive among thy Saints,
thy Praises to resound.

P S A L M XXVII.

- 1 **W**HOM should I fear, since God to me
is saving Health and Light ?
Since strongly He my Life supports,
what can my Soul affright ?
- 2 With fierce Intent my Flesh to tear,
when Foes beset me round,
They stumbled, and their lofty Crests
were made to strike the Ground.
- 3 Thro' Him my Heart undaunted dares
with num'rous Hosts to cope ;
Thro' Him in doubtful Streights of War
for good Success I hope.
- 4 Henceforth, within his House to dwell
I earnestly desire ;
His wond'rous Beauty there to view,
and his bles'd Will enquire.
- 5 For there may I with Comfort rest,
in Times of deep Distress ;
And safe as on a Rock abide
in that secure Recef :
- 6 Whilst God o'er all my haughty Foes
my lofty Head shall raise ;
And I my joyful Tribute bring,
with grateful Songs of Praise.

P A R T II.

- 7 Continue, Lord, to hear my Voice,
whene'er to Thee I cry ;
In Mercy my Complaints receive,
nor my Request deny.

- 8 When us to seek thy glorious Face
 Thou kindly dost advise ;
 “ Thy glorious Face I'll always seek,”
 my grateful Heart replies.
- 9 Then hide not Thou thy Face, O Lord,
 nor me in Wrath reject ;
 My God and Saviour, leave not him.
 Thou dost so oft protect.
- 10 Tho' all my Friends and nearest Kin
 their helpless Charge forsake ;
 Yet Thou, whose Love excels them all,
 wilt Care and Pity take.
- 11 Instruct me in thy Paths, O Lord ;
 my Ways directly guide ;
 Lest envious Men, who watch my Steps,
 should see me tread aside.
- 12 Lord, disappoint my cruel Foes ;
 defeat their ill Desire,
 Whose lying Lips, and bloody Hands,
 against my Peace conspire.
- 13 I trusted that my future Life
 should with thy Love be crown'd ;
 Or else my fainting Soul had funk,
 with Sorrow compafs'd round.
- 14 God's Time with patient Faith expect,
 and He'll inspire thy Breast
 With inward Strength : Do thou thy Part,
 and leave to Him the Rest.

P S A L M XXVIII.

- 1 O LORD, my Rock, to Thee I cry,
 in Sighs consume my Breath :
 O ! answer, or I shall become
 like those that sleep in Death.
- 2 Regard my Supplication, Lord,
 the Cries that I repeat,
 With weeping Eyes, and lifted Hands,
 before thy Mercy-seat.
- 3 Let me escape the Sinners Doom,
 who make a Trade of Ill ;

- And ever speak the Person fair,
whose Blood they mean to spill.
- 4 According to their Crime's Extent,
let Justice have its Course ;
Relentless be to them, as they
have sinn'd without Remorse,
- 5 Since they the Works of God despise,
nor will his Grace adore,
His Wrath shall utterly destroy,
and build them up no more.
- 6 But I, with due Acknowledgment,
his Praises will resound ;
From whom the Cries of my Distress
a gracious Answer found.
- 7 My Heart it's Confidence repos'd
in God, my Strength and Shield :
In Him I trusted, and return'd
triumphant from the Field.
As He hath made my Joys compleat,
'tis just that I should raise
The cheerful Tribute of my Thanks,
And thus resound his Praise :
- 8 " His aiding Pow'r supports the Troops
" that my just Cause maintain :
" 'Twas He advanc'd me to the Throne ;
" 'tis He secures my Reign."
- 9 Preserve thy chosen, and proceed
thine Heritage to bless :
With Plenty prosper them in Peace,
in Battle with Success.

P S A L M XXIX.

- 1 Y E Princes, that in Might excel,
your grateful Sacrifice prepare ;
God's glorious Actions loudly tell,
his wond'rous Pow'r to all declare.
- 2 To His great Name fresh Altars raise ;
devoutly due Respect afford ;
Him in his holy Temple praise,
where He's with solemn State ador'd.

- 3 'Tis He, that with amazing Noise
 the wat'ry Clouds in funder breaks :
 The Ocean trembles at his Voice,
 when He from Heav'n in Thunder speaks.
- 4, 5 How full of Pow'r his Voice appears !
 with what majestic Terror crown'd !
 Which from the Roots tall Cedars tears,
 and strews their scatter'd Branches round.
- 6 They, and the Hills on which they grow,
 are sometimes hurried far away ;
 And leap like Hinds that bounding go,
 or Unicorns in youthful Play.
- 7, 8 When God in Thunder loudly speaks,
 and scatter'd Flames of Lightning sends,
 The Forest nods, the Desart quakes,
 and stubborn *Cadesb* lowly bends.
- 9 He makes the Hind to cast their Young,
 and lays the Beasts dark Coverts bare ;
 While those, that to his Courts belong,
 securely sing his Praises there.
- 10, 11 God rules the angry Floods on high ;
 his boundless Sway shall never cease ;
 His Saints with Strength he will supply,
 and bless his own with constant Peace.

P S A L M XXX.

- 1 I 'LL celebrate thy Praises, Lord,
 who didst thy Pow'r employ
 To raise my drooping Head, and check
 my Foes insulting Joy.
- 2, 3 In my Distress I cry'd to Thee,
 who kindly didst relieve,
 And from the Grave's expecting Jaws
 my hopeless Life retrieve.
- 4 Thus to his Courts, ye Saints of his,
 with Songs of Praise repair :
 With me commemorate his Truth,
 and Providential Care.
- 5 His Wrath was but a Moment's Reign,
 his Favour no Decay :

Your Night of Grief is recompens'd
with Joy's returning Day.

- 6 But I in prosp'rrous Days presum'd ;
 no sudden Change I fear'd,
Whilst in my Sunshine of Succes
 no low'ring Cloud appear'd.
7 But soon I found thy Favour, Lord,
 my Empire's only Trust ;
For, when thou hid'st thy Face, I saw
 my Honour laid in Dust.
8 Then, as I vainly had presum'd,
 my Error I confess'd ;
And thus, with supplicating Voice,
 thy Mercy's Throne address'd :
9 " What Profit is there in my Blood,
 " congeal'd in Death's cold Night ?
" Can silent Ashes speak thy Praise,
 " thy wond'rous Truth recite ?
10 " Hear me, O Lord, in Mercy hear ;
 " thy wonted Aid extend :
" Do Thou send Help, on whom alone
 " I can for Help depend."
11 'Tis done ! Thou hast my mournful Scene
 to Songs and Dances turn'd ;
Invested me in Robes of State,
 who late in Sackcloth mourn'd.
12 Exalted thus, I'll gladly sing
 thy Praise in grateful Verse ;
And, as thy Favours endless are,
 thy endless Praise rehearse.

P S A L M XXXI.

- 1 D EFEND me, Lord, from Shame ;
 for still I trust in Thee :
As just and righteous is thy Name,
 from Danger set me free.
2 Bow down thy gracious Ear,
 and speedy Succour send :
Do Thou my stedfast Rock appear,
 to shelter and defend.

- 3 Since Thou, when Foes oppress,
 my Rock and Fortress art,
To guide me forth from this Distress
 thy wonted Help impart.
- 4 Release me from the Snare,
 which they have closely laid ;
Since I, O God, my Strength, repair
 to Thee alone for Aid.
- 5 To Thee, the God of Truth,
 my Life, and all that's mine,
(For Thou preserv'dst me from my Youth)
 I willingly resign.
- 6 All vain Designs I hate
 of those that trust in Lies ;
And still my Soul, in ev'ry State,
 to God for Succour flies.

P A R T II.

- 7 Those Mercies Thou has shewn,
 I'll cheerfully express ;
For Thou has seen my Streights, and known
 my Soul in deep Distress.
- 8 When Keilah's treach'rous Race
 did all my Strength inclose,
Thou gav'st my Feet a larger Space,
 to shun my watchful Foes.
- 9 Thy Mercy, Lord, display,
 and hear my just Complaint ;
For both my Soul and Flesh decay,
 with Grief and Hunger faint.
- 10 Sad Thoughts my Life oppress ;
 my Years are spent in Groans ;
My Sins have made my Strength decrease,
 and ev'n consum'd my Bones.
- 11 My Foes my Suffrings mock'd ;
 my Neighbours did upbraid ;
My Friends at Sight of me were shock'd,
 and fled as Men dismay'd.
- 12 Forsook by all am I,
 as dead and out of Mind ;

And

- And like a shatter'd Vessel lie,
whose Parts can ne'er be join'd.
- 13** Yet fland'rous Words they speak,
and seem my Pow'r to dread ;
Whilst they together Counsel take,
my guiltless Blood to shed.
- 14** But still my stedfast Trust
I on thy Help repose ;
That Thou, my God, art good and just,
my Soul with Comfort knows.

P A R T III.

- 15** Whate'er Events betide,
thy Wisdom times them all :
Then, Lord, thy Servant safely hide
from those that seek his Fall.
- 16** The Brightnes of thy Face
To me, O Lord, disclose ;
And as thy Mercies still increase,
preserve me from my Foes.
- 17** Me from Dishonour save,
who still have call'd on Thee :
Let that, and Silence in the Grave,
the Sinner's Portion be.
- 18** Do Thou their Tongues restrain,
whose Breath in Lies is spent ;
Who false Reports, with proud Disdain,
against the Righteous vent.
- 19** How great thy Mercies are
to such as fear thy Name !
Which Thou, for those that trust thy Care,
dost to the World proclaim.
- 20** Thou keep'st them in thy Sight,
from proud Oppressors free :
From Tongues, that do in Strife delight,
they are preserv'd by Thee.
- 21** With Glory and Renown
God's Name be ever blest ;
Whose Love in Keilah's well-fenc'd Town
was wond'rously express'd !

- 22 I said, in hasty Flight,
 “ I’m banish’d from thine Eyes ; ”
 Yet still Thou keep’st me in thy Sight,
 and heard’st my earnest Cries.
- 23 O ! all ye Saints, the Lord
 with eager Love pursue ;
 Who to the Just will Help afford,
 and give the Proud their Due.
- 24 Ye, that on God rely,
 courageously proceed ;
 For He will still your Hearts supply
 with Strength in Time of Need.

P S A L M XXXII.

- 1 H E’s blest, whose Sins have Pardon gain’d,
 no more in Judgment to appear ;
- 2 Whose Guilt Remission has obtain’d,
 and whose Repentance is sincere.
- 3 While I conceal’d the fretting Sore,
 my Bones consumed without Relief :
 All Day did I with Anguish roar,
 but no Complaints assuag’d my Grief.
- 4 Heavy on me thy Hand remain’d,
 by Day and Night alike distress’d ;
 ’Till quite of vital Moisture drain’d,
 like Land with Summer’s Drought oppres’d.
- 5 No sooner I my Wound disclos’d,
 the Guilt that tortur’d me within,
 But thy Forgivenes interpos’d,
 and Mercy’s healing Balm pour’d in.
- 6 True Penitents shall thus succeed,
 who seek Thee whilst Thou may’st be found ;
 And, from the common Deluge freed,
 shall see remorseless Sinners drown’d.
- 7 Thy Favour, Lord, in all Distress,
 my Tow’r of Refuge I must own :
 Thou shalt my haughty Foes suppress,
 and me with Songs of Triumph crown.
- 8 In my Instruction then confide,
 you that would Truth’s safe Path descry :

Your

- Your Progress I'll securely guide,
and keep you in my watchful Eye.
- 9 Submit yourselves to Wisdom's Rule,
like Men that Reason have attain'd ;
Not like th' ungovern'd Horse and Mule,
whose Fury must be curb'd and rein'd.
- 10 Sorrows, on Sorrows multiply'd,
the harden'd Sinner shall confound ;
But them, who in his Truth confide,
Blessings of Mercy shall surround.
- 11 His Saints, that have perform'd his Laws,
their Life in Triumph shall employ ;
Let them (as they alone have Cause)
in grateful Raptures shout for Joy.

P S A L M XXXIII.

- 1 LET all the Just to God with Joy
their cheerful Voices raise ;
For well the Righteous it becomes
to find glad Songs of Praise.
- 2, 3 Let Harps, and Psalteries, and Lutes,
in joyful Concert meet ;
And new-made Songs of loud Applause
the Harmony compleat.
- 4, 5 For faithful is the Word of God ;
his Works with Truth abound ;
He Justice loves ; and all the Earth
is with his Goodness crown'd.
- 6 By his Almighty Word, at first,
Heav'n's glorious Arch was rear'd ;
And all the beauteous Hosts of Light
at his Command appear'd.
- 7 The swelling Floods together roll'd
He makes in Heaps to lie ;
And lays, as in a Storehouse safe,
the wat'ry Treasures by.
- 8, 9 Let Earth, and all that dwell therein,
before Him trembling stand :
For, when He spake the Word, 'twas made ;
'twas fix'd at his Command.

- to He, when the Heathen closely plot,
 their Counsels undermines ;
 His Wisdom ineffectual makes
 the People's rash Designs.
- 11 Whate'er the mighty Lord decrees
 shall stand for ever sure ;
 The settled Purpose of his Heart
 to Ages shall endure.
- P A R T II.
- 12 How happy then are they, to whom
 the Lord for God is known !
 Whom He, for all the World besides,
 has chosen for his own.
- 13, 14, 15 He all the Nations of the Earth,
 from Heav'n, his Throne survey'd ;
 He saw their Works, and view'd their Thoughts ;
 by him their Hearts were made.
- 16, 17 No King is safe by num'rous Hosts ;
 their Strength the Strong deceives ;
 No manag'd Horse by Force or Speed
 his warlike Rider saves.
- 18, 19 'Tis God, who those trust in Him
 beholds with gracious Eyes :
 He frees their Soul from Death ; their Want
 in Time of Dearth supplies.
- 20; 21 Our Souls on God with Patience wait ;
 our Help and Shield is He :
 Then, Lord, let still our Hearts rejoice,
 because we trust in Thee.
- 22 The Riches of thy Mercy, Lord,
 do Thou to us extend ;
 Since we, for all we want or wish,
 on Thee alone depend.

P S A L M XXXIV.

1 **T**HRO' all the changing Scenes of Life,
 in Trouble and in Joy,
 The Praises of my God shall still
 my Heart and Tongue employ.

- 2 Of his Deliv'rance I will boast,
 'till all that are distrest,
 From my Example Comfort take,
 and charm their Griefs to Rest.
- 3 O ! magnify the Lord with me,
 with me exalt his Name :
- 4 When in Distress to Him I call'd,
 He to my Rescue came.
- 5 Their drooping Hearts were soon refresh'd,
 who look'd to Him for Aid :
 Desir'd Success in ev'ry Face
 a cheerful Air display'd.
- 6 " Behold (say they) behold the Man
 " whom Providence reliev'd ;
 " So dang'rously with Woes beset,
 " so wond'rously retriev'd ! "
- 7 The Hosts of God encamp around
 the Dwellings of the Just ;
 Deliv'rance He affords to all
 who on his Succour trust.
- 8 O ! make but Trial of his Love,
 Experience will decide
 How blest they are, and only they,
 who in his Truth confide.
- 9 Fear Him, ye Saints, and you will then
 have nothing else to fear ;
 Make you his Service your Delight,
 He'll make your Wants his Care.
- 10 While hungry Lions lack their Prey,
 the Lord will Food provide
 For such as put their Trust in Him,
 and see their Needs supply'd.

P A R T II.

- 11 Approach, ye piously dispos'd,
 and my Instructions hear ;
 I'll teach you the true Discipline
 of his religious Fear.
- 12 Let him who Length of Life desires,
 and prosp'rous Days would see,

- 13 From fland'ring Language keep his Tongue,
his Lips from Falsehood free.
- 14 The crooked Paths of Vice decline;
and Virtue's Ways pursue:
Establish Peace, wherē 'tis begun;
and where 'tis lost renew.
- 15 The Lord from Heav'n beholds the Just
with favourable Eyes;
And when distress'd, his gracious Ear
is open to their Cries;
- 16 But turns his wrathful Look on those
whom Mercy can't reclaim,
To cut them off, and from the Earth,
blot out their hated Name.
- 17 Deliv'rance to his Saints he gives,
when his Relief they crave;
- 18 He's nigh to heal the broken Heart,
and contrite Spirit save.
- 19 The Wicked oft, but still in vain,
against the Just conspire;
- 20 For under their Afflictions Weight,
He keeps their Bones entire.
- 21 The Wicked from their wicked Arts,
their Ruin shall derive;
Whilst righteous Men, whom they detest,
shall them and theirs survive.
- 22 For God preserves the Souls of those,
who on his Truth depend;
To them and their Posterity
his Blessings shall descend.

P S A L M XXXV.

- 1 **A** GAINST all those that strive with me,
O Lord, assert my Right;
With such as War unjustly wage,
do Thou my Battles fight.
- 2 Thy Buckler take, and bind thy Shield
upon thy warlike Arm:
Stand up, my God, in my Defence,
and keep me safe from Harm.

- 3 Bring forth thy Spear; and stop their Course,
that haste my Blood to spill:
Say to my Soul, " I am thy Health,
" and will preserve thee still."
- 4 Let them with Shame be cover'd o'er,
who my Destruction sought;
And such as did my Harm devise,
be to Confusion brought.
- 5 Then shall they fly, dispers'd like Chaff,
before the driving Wind:
God's vengeful Minister of Wrath
shall follow close behind.
- 6 And when, through dark and slipp'ry Ways,
they strive his Rage to shun,
His vengeful Ministers of Wrath
shall goad them as they run.
- 7 Since, unprovok'd by any Wrong,
they hid their treach'rrous Snare;
And for my harmless Soul a Pit
did without Cause prepare:
- 8 Surpriz'd by Mischiefs unforeseen,
by their own Arts betray'd,
Their Feet shall fall into the Net
which they for me have laid.
- 9 Whilst my glad Soul shall God's great Name
for this Deliv'rance bless;
And by his saving Health secur'd,
its grateful Joy express.
- 10 My very Bones shall say, " O Lord,
" who can compare with Thee?
" Who sett'st the poor and helpless Man
" from strong Oppressors free!"

P A R T II.

- 11 False Witnesses, with forg'd Complaints,
against my Truth combin'd;
And to my Charge such Things they laid
as I had ne'er design'd.
- 12 The Good which I to them had done,
with Evil they repaid;

And

- And did, by Malice undeferv'd,
 my harmles Life invade.
- 13 But as for me, when they were sick,
 I still in Sackcloth mourn'd ;
I pray'd and fasted, and my Pray'r
 to my own Breast return'd.
- 15 Had they my Friends or Brethren been,
 I could have done no more ;
Nor with more decent Signs of Grief
 a Mother's Loss deplore.
- 15 How diff'rent did their Carriage prove,
 in Times of my Distress !
When they, in Croud's, together met,
 did savage Joy exprest.
The Rabble too, in num'rous Throngs,
 by their Example came ;
And ceas'd not, with reviling Words,
 to wound my spotless Fame.
- 16 Scoffers, that noble Tables haunt,
 and earn their Bread with Lies,
did gnash their Teeth, and fland'ring Jests
 maliciously devise.
- 17 But Lord, how long wilt Thou look on ?
 on my Behalf appear ;
And save my guiltless Soul, which they
 like rav'ning Beasts would tear.

P A R T III.

- 18 So I, before the list'ning World,
 shall grateful Thanks express ;
And where the great Assembly meets,
 thy Name with Praises blefs.
- 19 Lord, suffer not my causeless Foes,
 who me unjustly hate,
With open Joy, or secret Signs,
 to mock my sad Estate.
- 20 For they, with Hearts averse to Peace,
 industriously devise
Against the Men of quiet Minds
 to forge malicious Lies.

- 21 Nor with these private Arts content,
aloud they vent their Spite;
And say, "At last we found him out,
" he did it in our Sight."
- 22 But Thou, who dost both them and me
with righteous Eyes survey,
Assert my Innocence, O Lord,
and keep not far away.
- 23 Stir up Thyself in my Behalf;
to Judgment, Lord, awake;
Thy righteous Servant's Cause, O God,
to thy Decision take;
- 24 Lord, as my Heart has upright been,
let me thy Justice find:
Nor let my cruel Foes obtain
the Triumphs they design'd.
- 25 O ! let them not, amongst themselves,
in boasting Language say,
" At length our Wishes are compleat ;
" at last he's made our Prey."
- 26 Let such as in my Harm rejoic'd,
for Shame their Faces hide ;
And foul Dishonour wait on those
that proudly me defy'd.
- 27 Whilst they with cheerful Voices shout,
who my just Cause befriend :
And blefs the Lord, who loves to make
Success his Saints attend.
- 28 So shall my Tongue thy Judgments sing,
inspir'd with grateful Joy ;
And cheerful Hymns of Praise to Thee,
shall all my Days employ.

P S A L M XXXVI.

- 1 **M**Y crafty Foe, with flatt'ring Art,
his wicked Purpose would disguise :
But Reason whispers to my Heart,
no Fear of God's before his Eyes.
- 2 He sooths himself, retir'd from Sight :
secure he thinks his treach'rous Game :

Till

- Till his dark Plots, expos'd to Light,
their false Contriver brand with Shame.
- 3 In Deeds he is my Foe confess'd,
whilst with his Tongue he speaks me fair ;
True Wisdom's banish'd from his Breast,
and Vice has sole Dominion there.
- 4 His wakeful Malice spends the Night
in forging his accurs'd Designs ;
His obstinate ungen'rous Spite
no exreable Means declines.
- 5 But, Lord, thy Mercy, my sure Hope,
the highest Orb of Heav'n transcends ;
Thy sacred Truth's unmeasur'd Scope
beyond the sparkling Skies extends.
- 6 Thy Justice like the Hills remains ;
unfathom'd Depths thy Judgments are ;
Thy Providence the World sustains :
the whole Creation is thy Care.
- 7 Since of thy Goodness all partake,
with what Assurance should the Just
Thy shelt'ring Wings their Refuge make,
and Saints to thy Protection trust.
- 8 Such Guests shall to thy Courts be led,
to banquet on thy Love's Repast ;
And drink, as from a Fountain's Head,
of Joys that shall for ever last.
- 9 With Thee the Springs of Life remain,
thy Presence is eternal Day :
- 10 O ! let thy Saints thy Favour gain ;
to upright Hearts thy Truth display.
- 11 Whilst Pride's insulting Foot would spurn,
and wicked Hands my Life surprize ;
- 12 Their Mischief on themselves return ;
down, down they're fall'n, no more to rise.

P S A L M XXXVII.

1 **T**H O' wicked Men grow rich or great,
Yet let not their successfui State
thy Anger or thy Envy raise ;

- 2 For they, cut down like tender Grass,
Or, like young Flow'rs, away shall pass,
.whose blooming Beauty soon decays.
- 3 Depend on God, and Him obey ;
So thou within the Land shalt stay,
secure from Danger and from Want :
- 4 Make his Commands thy chief Delight,
And He, thy Duty to requite,
shall all thy earnest Wishes grant.
- 5 In all thy Ways trust thou the Lord,
And He will needful Help afford
to perfect ev'ry just Design ;
- 6 He'll make, like Light serene and clear
Thy clouded Innocence appear,
and as a Mid-day Sun to shine.
- 7 With quiet Mind on God depend,
And patiently for Him attend ;
nor let thy Anger fondly rise,
Tho' wicked Men with Wealth abound,
And with Success the Plots are crown'd,
which they maliciously devise.
- 8 From Anger cease, and Wrath forsake ;
Let no ungovern'd Passion make
thy wav'ring Heart espouse their Crime ;
- 9 For God shall sinful Men destroy ;
Whilst only they the Land enjoy,
who trust in Him, and wait his Time.
- 10 How soon shall wicked Men decay !
Their Place shall vanish quite away,
nor by the strictest Search be found :
- 11 Whilst humble Souls possess the Earth,
Rejoicing still with godly Mirth,
with Peace and Plenty always crown'd.

P A R T II.

- 12 Whilst sinful Couds, with false Design,
Against the righteous Few combine,
and gnash their Teeth, and threat'ning stand ;
- 13 God shall their empty Plots deride,
And laugh at their defeated Pride ;
He sees their Ruin near at Hand.

- 14 They draw the Sword, and bend the Bow,
The Poor and Needy to o'erthrow,
and Men of upright Hearts to slay ;
- 15 But their strong Bows shall soon be broke,
Their sharpen'd Weapon's mortal Stroke
thro' their own Hearts shall force its Way.
- 16 A Little, with God's Favour bless'd,
That's by one righteous Man posses'd,
the Wealth of many Bad excels :
- 17 For God supports the just Man's Cause ;
But as for those that break his Laws,
their unsuccessful Pow'r He quells.
- 18 His constant Care the Upright guides,
And over all their Life presides ;
their Portion shall for ever last :
- 19 They, when Distress o'erwhelms the Earth,
Shall be unmov'd, and e'en in Dearth
the happy Fruits of Plenty taste.
- 20 Not so the wicked Man, and those
Who proudly dare God's Will oppose :
Destruction is their hapless Share :
Like Fat of Lambs, their Hopes, and they,
Shall in an Instant melt away,
and vanish into Smoke and Air.

P A R T III.

- 21 While Sinners, brought to sad Decay,
Still borrow on, and never pay,
the Just have Will and Pow'r to give :
- 22 For such as God vouchsafes to bless,
Shall peaceably the Earth posses ;
and those He curses shall not live.
- 23 The good Man's Way is God's Delight ;
He orders all the Steps aright
of him that moves by his Command :
- 24 Though he sometimes may be distress'd,
Yet shall he ne'er be quite oppress'd ;
for God upholds him with his Hand.
- 25 From my first Youth, till Age prevail'd,
I never saw the Righteous fail'd,
or Want o'ertake his num'rous Race ;
- 26 Because

- 26 Because Compassion fill'd his Heart,
And he did chearfully impart,
God made his Off'ring's Wealth increase.
- 27 With Caution shun each wicked Deed,
In Virtue's Ways with Zeal proceed,
and so prolong your happy Days:
- 28 For God, who Judgment loves, does still
Preserve his Saints secure from Ill,
while soon the wicked Race decays.
- 29, 30, 31 The Upright shall possess the Land,
His Portion shall for Ages stand,
his Mouth with Wisdom is supply'd :
His Tongue by Rules of Judgment moves,
His Heart the Law of God approves ;
therefore his Footsteps never slide.

P A R T . IV.

- 32 In wait the watchful Sinner lies,
In vain the Righteous to surprise :
in vain his Ruin doth decree :
- 33 God will not him defenceless leave,
To his Revenge expos'd, but save ;
and, when he's sentenc'd, set them free.
- 34 Wait still on God ; keep his Command ;
And thou exalted in the Land,
thy blest Possession ne'er shall quit :
The wicked soon destroy'd shall be,
And at his dismal Tragedy
thou shalt a safe Spectator sit.
- 35 The Wicked I in Pow'r have seen,
And, like a Bay-Tree, fresh and green,
that spreads its pleasant Branches round :
- 36 But he was gone as swift as Thought,
And tho' in ev'ry Place I sought,
no Sign or Track of him I found.
- 37 Observe the perfect Man with Care,
And mark all such as upright are ;
their roughest Days in Peace shall end :
- 38 While on the latter End of those,
Who dare God's sacred Will oppose,
a common Ruin shall attend.
- 39 God

- 39 God to the Just will Aid afford :
 Their only Safeguard is the Lord ;
 their Strength in Time of Need is He :
 40 Because on Him they still depend,
 The Lord will timely Succour send,
 and from the Wicked set them free.

P S A L M XXXVIII.

- 1 **T**H Y chaf'tning Wrath, O Lord, restrain,
 tho' I deserve it all ;
 Nor let at once on me the Storm
 of thy Displeasure fall.
 2 In ev'ry wretched Part of me
 thy Arrows deep remain ;
 Thy heavy Hand's afflicting Weight
 I can no more sustain.
 3 My Flesh is one continu'd Wound,
 Thy Wrath so fiercely glows ;
 Betwixt my Punishment and Guilt
 my Bones have no Repose.
 4 My Sins, which to a Deluge swell,
 my sinking Head o'erflow ;
 And, for my feeble Strength to bear,
 too vast a Burthen grow.
 5 Stench and Corruption fill my Wounds,
 my Folly's just Return ;
 6 With Troubles I am warp'd and bow'd,
 and all Day long I mourn.
 7 A loath'd Disease afflicts my Loins,
 infecting ev'ry Part ;
 8 With Sickness worn, I groan and roar,
 thro' Anguish of my Heart.
 9 But, Lord, before thy searching Eyes
 all my Desires appear ;
 And sure my Groans have been too loud
 not to have reach'd thine Ear.
 10 My Heart's oppress'd, my Strength decay'd,
 my Eyes depriv'd of Light :
 11 Friends, Lovers, Kinsmen, gaze aloof
 on such a dismal Sight.

- 12 Mean while, the Foes that seek my Life,
 their Snares to take me set ;
 Vent Slanders, and contrive all Day
 to forge some new Deceit.
- 13 But I, as if both deaf and dumb,
 nor heard, nor once reply'd ;
- 14 Quite deaf and dumb, like one whose Tongue
 with conscious Guilt is ty'd.
- 15 For, Lord, to Thee I do appeal,
 my Innocence to clear ;
 Assur'd that Thou, the righteous God,
 my injur'd Cause wilt hear.
- 16 " Hear me," said I, " left my proud Foes
 " a spiteful Joy display ;
 " Insulting, if they see my Foot
 " but once to go astray."
- 17 And with continual Grief oppress'd,
 to sink I now begin :
- 18 To Thee, O Lord, I will confess,
 to Thee bewail my Sin.
- 19 But whilst I languish, my proud Foes
 their Strength and Vigour boast ;
 And they who hate me without Cause,
 are grown a dreadful Host.
- 20 Ev'n they, whom I oblig'd, return
 my Kindness with Despite ;
 And are my Enemies, because
 I choose the Path that's right.
- 21 Forsake me not, O Lord, my God,
 nor far from me depart ;
- 22 Make haste to my Relief, O Thou,
 who my Salvation art.

P S A L M XXXIX.

- 1 R E SOLV'D to watch o'er all my Ways,
 I kept my Tongue in Awe :
 I curb'd my hasty Words, when I
 the prosp'r'ous Wicked saw.
- 2 Like one that's dumb, I silent stood,
 and did my Tongue refrain

- From good Discourse ; but that Restraint
increas'd my inward Pain.
- 3 My Heart did glow, which working Thoughts
did hot and restless make ;
And warm Reflections fann'd the Fire,
'till thus at length I spake :
- 4 Lord, let me know my Term of Days,
how soon my Life will end ;
The wond'rous Train of Ills disclose
which this frail State attend.
- 5 May Life thou know'st is but a Span,
a Cypher sums my Years ;
And ev'ry Man in best Estate,
but Vanity appears.
- 6 Man, like a Shadow, vainly walks,
with fruitless Cares oppress'd :
He heaps up Wealth, but cannot tell
by whom 'twill be possess'd.
- 7 Why should I then on worthless Toys
with anxious Care attend ?
On Thee alone my stedfast Hope
shall ever, Lord, depend.
- 8, 9 Forgive my Sins ; nor let me scorn'd
by foolish Sinners be ;
For I was dumb, and murmur'd not,
because 'twas done by Thee.
- 10 The dreadful Burthen of thy Wrath
in Mercy soon remove ;
Lest my frail Flesh too weak to bear
the heavy Load should prove.
- 11 For when thou chast'nest Man for Sin,
thou mak'st his Beauty fade
(So vain a Thing is he !) like Cloth
by fretting Moths decay'd.
- 12 Lord, hear my Cry, accept my Tears,
and listen to my Pray'r ;
Who sojourn like a Stranger here,
as all my Fathers were.
- 13 O spare me yet a little Time ;
my wasted Strength restore,

Before I vanish quite from hence,
and shall be seen no more,

P S A L M XL.

- 1 **I** Waited meekly for the Lord,
till He vouchsaf'd a kind Reply :
Who did his gracious Ear afford,
and heard from Heav'n my humble Cry.
- 2 **H**e took me from the dismal Pit,
when founder'd deep in miry Clay ;
On solid Ground He plae'd my Feet,
and suffer'd not my Steps to stray.
- 3 **T**he Wonders He for me has wrought
shall fill my Mouth with Songs of Praise ;
And others, to his Worship brought,
to Hopes of like Deliv'rance raise.
- 4 **F**or Blessings shall that Man reward,
who on th' Almighty Lord relies ;
Who treats the Proud with Disregard,
and hates the Hypocrite's Disguise.
- 5 **W**ho can the wond'rous Works recount
which Thou, O God, for us hast wrought ?
The Treasures of thy Love surmount
the Pow'r of Numbers, Speech, and Thought.
- 6 **I**'ve learnt that Thou hast not desir'd
Off'rings and Sacrifice alone :
Nor Blood of guiltless Beasts requir'd,
for Man's Transgression to atone.
- 7 **I** therefore come—come to fulfil
the Oracles thy Books impart :
- 8 **'T**is my Delight to do thy Will ;
thy Law is written in my Heart.

P A R T II.

- 9 **I**n full Assemblies I have told
thy Truth and Righteousness at large :
Nor did, Thou know'st, my Lips with-hold
from utt'ring what Thou gav'st in Charge :
- 10 **N**or kept within my Breast confin'd
thy Faithfulness and saving Grace ;

But

But preach'd thy Love, for All design'd,
that All might That and Truth embrace.

- 11 Then let those Mercies I declar'd
to others, Lord, extend to me :
Thy Loving-kindness my Reward,
thy Truth my safe Protection be.
- 12 For I with Troubles am distress'd,
too vast and numberless to bear ;
Nor less with Loads of Guilt oppress'd,
that plunge and sink me to Despair.
As soon, alas ! I may recount
the Hairs on this afflicted Head ;
My vanquish'd Courage they surmount,
and fill my drooping Heart with Dread.

P A R T III.

- 13 But, Lord, to my Relief draw near,
for never was more pressing Need ;
In my Deliv'rance, Lord, appear,
and add to that Deliv'rance Speed.
- 14 Confusion on their Heads return,
who to destroy my Soul combine ;
Let them, defeated, blush and mourn,
ensnar'd in their own vile Design.
- 15 Their Doom let Desolation be,
with Shame their Malice be repaid,
Who mock'd my Confidence in Thee,
and Sport of my Affliction made :
- 16 While those who humbly seek thy Face,
to joyful Triumphs shall be rais'd :
And all who prize thy saving Grace,
with me resound, The Lord be prais'd.
- 17 Thus, wretched tho' I am, and poor,
of me th' Almighty Lord takes Care :
Thou, God, who only canst restore,
to my Relief with Speed repair.

P S A L M XLI.

- 1 **H**APPY the Man, whose tender Care
relieves the Poor distress'd :
When he's by Troubles compas'd round,
the Lord shall give him Rest.
- 2 The Lord his Life, with Blessings crown'd,
in Safety shall prolong ;
And disappoint the Will of those
that seek to do him Wrong.
- 3 If he in languishing Estate,
oppres'd with Sicknes lie ;
The Lord will easy make his Bed,
and inward Strength supply.
- 4 Secure of this, to Thee, my God,
I thus my Pray'r address'd :
“ Lord, for thy Mercy, heal my Soul,
“ tho' I have much transgres'd.”
- 5 My cruel Foes, with stand'ring Words,
attempt to wound my Fame :
“ When shall he die (say they) and Men
“ forget his very Name ?”
- 6 Suppose they formal Visits make,
'tis all but empty Show ;
They gather Mischief in their Hearts,
and vent it where they go.
- 7, 8 With private Whispers, such as these,
to hurt me they devise :
“ A sore Disease afflicts him now ;
“ he's fall'n no more to rise.”
- 9 My own familiar Bosom-Friend,
on whom I most rely'd,
Has me, whose daily Guest he was,
with open Scorn defy'd.
- 10 But Thou, my sad and wretched State,
in Mercy, Lord, regard ;
And raise me up, that all their Crimes
may meet their just Reward.
- 11 By this, I know thy gracious Ear
is open when I call ;

Because

Because thou suffer'st not my Foes
to triumph in my Fall.

- 12 Thy tender Care secures my Life
from Danger and Disgrace ;
And Thou vouchsaf'st to set me still
before thy glorious Face.

- 13 Let therefore *I'sr'el's* Lord and God
from Age to Age be blest ;
And all the People's glad Applause
with loud Amens exprest.

P S A L M XLII.

- 1 **A**S pants the Hart for cooling Streams,
when heated in the Chace ;
So longs my Soul, O God, for Thee
and thy refreshing Grace.
- 2 For Thee, my God, the living God,
my thirsty Soul doth pine ;
O ! when shall I behold thy Face,
thou Majesty Divine !
- 3 Tears are my constant Food, while thus
insulting Foes upbraid :
“ Deluded Wretch ! where's now thy God ?
“ and where his promis'd Aid ? ”
- 4 I sigh whene'er my musing Thoughts
those happy Days present ;
When I with Troops of pious Friends
thy Temple did frequent.
When I advanc'd with Songs of Praise,
my solemn Vows to pay ;
And led the joyful sacred Throng,
that kept the festal Day.
- 5 Why restless, why cast down, my Soul ?
trust God, and He'll employ
His Aid for thee, and change these Sighs
to thankful Hymns of Joy.
- 6 My Soul's cast down, O God ! but thinks
on Thee and Sion still :
From *Jordan's* Banks, from *Hermon's* Heights,
and *Missar's* humbler Hill.

- 7 One Trouble calls another on ;
and bursting o'er my Head
Fall spouting down, till round my Soul
a roaring Sea is spread.
- 8 But when thy Presence, Lord of Life,
has once dispell'd this Storm,
To Thee I'll Midnight Anthems sing,
and all my Vows perform.
- 9 God of my Strength, how long shall I
like one forgotten mourn ?
Forlorn, forsaken, and expos'd
to my Oppressors Scorn.
- 10 My Heart is pierc'd, as with a Sword,
whilst thus my Foes upbraid,
“ Vain Boaster, where is now thy God ? ”
“ And where his promis'd Aid ? ”
- 11 Why restless, why cast down, my Soul ?
hope still ; and thou shalt sing
The Praise of Him who is thy God,
thy Health's eternal Spring.

P S A L M XLIII.

- 1 J UST Judge of Heaven, against my Foes
do Thou assert my injur'd Right :
O ! set me free, my God, from those
that in Deceit and Wrong delight.
- 2 Since Thou art still my only Stay,
why leav'st Thou me in deep Distress ?
Why go I mourning all the Day,
whilst me insulting Foes oppress.
- 3 Let me with Light and Truth be blest ;
be these my Guides, and lead the Way,
'Till on thy holy Hill I rest,
and in thy sacred Temple pray.
- 4 Then will I there fresh Altars raise
to God, who is my only Joy ;
And well-tun'd Harps, with Songs of Praife,
shall all my grateful Hours employ.
- 5 Why then cast down, my Soul ? And why
so much oppress'd with anxious Care ?

On God, thy God, for Aid rely,
who will thy ruin'd State repair.

P S A L M XLIV.

- 1 O LORD, our Fathers oft have told
in our attentive Ears,
Thy Wonders in their Days perform'd,
and elder Times than theirs.
- 2 How Thou, to plant them here, did'st drive
the Heathen from this Land,
Dispeopled by repeated Strokes
of thy avenging Hand.
- 3 For, not their Courage, nor their Sword,
to them Possession gave ;
Nor Strength, that from unequal Force
their fainting Troops could save.
But thy Right-hand and pow'rful Arm,
whose Succour they implor'd ;
Thy Presence with the chosen Race,
who thy great Name ador'd.
- 4 As Thee, their God, our Fathers own'd ;
Thou art our Sov'reign King :
O ! therefore, as Thou did'st to them,
to us Deliv'rance bring.
- 5 Thro' thy victorious Name our Arms
the proudest Foes shall quell ;
And crush them with repeated Strokes
as oft as they rebel.
- 6 I'll neither trust my Bow nor Sword,
when I in Fight engage ;
- 7 But thee, who has our Foes subdu'd,
and sham'd their spiteful Rage.
- 8 To thee the Triumph we ascribe,
from whence the Conquest came :
In God we will rejoice all Day,
and ever bless his Name.

P A R T II.

- 9 But Thou hast cast us off ; and now
most shamefully we yield ;

- For Thou no more vouchsaf'st to lead
our Armies to the Field.
- 10 Since when, to ev'ry upstart Foe
we turn our Backs in Fight ;
And with our Spoil their Malice feast,
who bear us ancient Spite.
- 11 To Slaughter doom'd, we fall, like Sheep,
into their butch'ring Hands !
Or (what's more wretched yet) survive,
dispers'd thro' Heathen Lands.
- 12 Thy People Thou hast sold for Slaves,
and set their Price so low,
That not thy Treasure by the Sale,
but their Disgrace might grow.
- 13, 14 Reproach'd by all the Nations round,
the Heathens By-word grown ;
Whose Scorn of us is both in Speech
and mocking Gestures shown.
- 15 Confusion strikes me blind ; my Face
in conscious Shame I hide ;
- 16 While we are scoff'd, and God blasphem'd,
by their licentious Pride.

P A R T III.

- 17 On us this Heap of Woe is fall'n ;
all this we have endur'd :
Yet have not, Lord, renounc'd thy Name,
or Faith to Thee abjur'd :
- 18 But in thy righteous Paths have kept
our Hearts and Steps with Care :
- 19 Tho' Thou hast broken all our Strength,
and we almost despair.
- 20 Could we, forgetting thy great Name,
on other Gods rely,
- 21 And not the Searcher of all Hearts
the treach'rous Crime descry ?
- 22 Thou seest what Suff'rings for thy Sake
we ev'ry Day sustain ;
All slaughter'd, or reserv'd like Sheep
appointed to be slain.

- 23 Awake, arise; let seeming Sleep
no longer Thee detain;
Nor let us, Lord, who sue to Thee,
for ever sue in vain.
- 24 O ! wherefore hidest Thou thy Face
from our afflicted State ?
- 25 Whose Souls and Bodies sink to Earth
with Grief's oppressive Weight.
- 26 Arise, O Lord, and timely haste
to our Deliv'rance make:
Redeem us, Lord ; if not for ours,
yet for thy Mercy's Sake.

P S A L M XLV.

- 1 **W**HILE I the King's loud Praise rehearse,
indited by my Heart,
My Tongue is like the Pen of him
that writes with ready Art.
- 2 How matchless is thy Form, O King !
thy Mouth with Grace o'erflows;
Because fresh Blessings God on thee
eternally bestows.
- 3 Gird on thy Sword, most mighty Prince,
and clad in rich Array,
With glorious Ornaments of Pow'r,
majestic Pomp display.
- 4 Ride on in State, and still protect
the Meek, the Just, and True ;
Whilst thy Right-hand, with swift Revenge,
does all thy Foes pursue.
- 5 How sharp thy Weapons are to them
that dare thy Pow'r oppose !
Down, down they fall, while thro' their Heart
the feather'd Arrow goes.
- 6 But thy firm Throne, O God, is fix'd,
for ever to endure :
Thy Sceptre's Sway shall always last,
by righteous Laws secure.
- 7 Because thy Heart, by Justice led,
did upright Ways approve,

And hated still the crooked Paths,
where wand'ring Sinners rove ;
Therefore did God, thy God, on thee
the Oil of Gladness shed ;
And has above thy Fellows round
advanc'd thy lofty Head.

- 8 With Cassia, Aloes, and Myrrh,
thy royal Robes abound ;
Which, from the stately Wardrobe brought,
spread grateful Odours round.
9 Among the honourable Train
did princely Virgins wait ;
The Queen was plac'd at thy Right-hand,
in golden Robes of State.

P A R T II.

- 10 But Thou, O royal Bride, give Ear,
and to my Words attend ;
Forget thy native Country now,
and ev'ry former Friend.
11 So shall thy Beauty charm the King,
nor shall his Love decay !
For he is now become thy Lord,
to him due Rev'rence pay.
12 The Tyrian Matrons, rich and proud,
shall humble Presents make ;
And all the wealthy Nations sue
thy Favour to partake.
13 The King's fair Daughter's beauteous Soul
all inward Graces fill :
Her Raiment is of purest Gold,
adorn'd with costly Skill.
14 She, in her nuptial Garments dress'd,
with Needles richly wrought,
Attended by her Virgin Train,
shall to the King be brought.
15 With all the State of solemn Joy
the Triumph moves along ;
Till, with wide Gates, the royal Court
receives the pompous Throng.

- 16 Thou, in thy royal Father's Room,
must princely Sons expect :
Whom Thou to diff'rent Realms may send,
to govern and protect.
- 17 Whilst this my Song to future Times
transmits thy glorious Name ;
And makes the World, with one Consent,
thy lasting Praise proclaim.

P S A L M XLVI.

- 1 **G**OD is our Refuge in Distress ;
A present Help when Dangers press :
in Him, undaunted, we'll confide ;
- 2, 3 Thro' Earth were from her Center lost,
And Mountains in the Ocean lost,
torn Piece-meal by the roaring Tide.
- 4 A gentler Stream with Gladness still
The City of our Lord shall fill,
the royal Seat of God most High :
- 5 God dwells in *Sion*, whose fair Tow'rs
Shall mock th' Assaults of earthly Pow'r's,
while his Almighty Aid is nigh.
- 6 In Tumults when the Heathen rag'd,
And Kingdoms War against us wag'd,
He thunder'd, and dispers'd their Pow'r's.
- 7 The Lord of Hosts conducts our Arms,
Our Tow'r of Refuge in Alarms,
our Fathers Guardian-God and ours.
- 8 Come, see the Wonders he has wrought,
On Earth what Desolation brought ;
How he has calm'd the jarring World :
- 9 He broke the warlike Spear and Bow ;
With them their thund'ring Chariots too,
into devouring Flames were hurl'd.
- 10 Submit to God's Almighty Sway :
For him the Heathen shall obey,
and Earth her Sov'reign Lord confess.
- 11 The Lord of Hosts conducts our Arms,
Our Tow'r of Refuge in Alarms,
As to our Fathers in Distress.

P S A L M XLVII.

- 1, 2 **O** All ye People clap your Hands,
and with triumphant Voices sing ;
No Force the mighty Pow'r withstands
of God, the universal King.
- 3, 4 He shall opposing Nations quell,
and with Success our Battles fight ;
Shall fix the Place where we must dwell,
the Pride of *Jacob*, his Delight.
- 5, 6 God is gone up, our Lord and King,
with Shouts of Joy, and Trumpets Sound ;
To Him repeated Praises sing,
and let the cheerful Song go round.
- 7, 8 Your utmost Skill in Praise be shewn,
for Him who all the World commands,
Who sits upon his righteous Throne,
and spreads his Sway o'er Heathen Lands.
- 9 Our Chiefs and Tribes, that far from hence
t'adore the God of *Abr'am* came,
Found Him their constant sure Defence ;
How great and glorious is his Name !

P S A L M XLVIII.

- 1 **T**HE Lord, the only God, is great,
and greatly to be prais'd
In *Sion*, on whose happy Mount
his sacred Throne is rais'd.
- 2 Her Tow'rs, the Joy of all the Earth,
with beauteous Prospeet rise ;
On her North Side th' Almighty King's
imperial City lies.
- 3 God in her Palaces is known ;
his Presence is her Guard :
- 4 Confed'rate Kings withdrew their Siege,
and of Success despair'd.
- 5 They view'd her Walls, admir'd and fled,
with Grief and Terror struck :
- 6 Like Women, whom the sudden Pangs
of Travail had o'ertook.

- 7 No wretched Crew of Mariners
 appear like them forlorn,
When Fleets from *Tarshish* wealthy Coasts
 by Eastern Winds are torn.
- 8 In *Sion* we have seen perform'd
 a Work that was foretold,
In Pledge that God, for Times to come,
 his City will uphold.
- 9 Not in our Fortresses and Walls
 did we, O God, confide ;
But on the Temple fix'd our Hope,
 in which Thou dost reside.
- 10 According to thy Sov'reign Name,
 thy Praise thro' Earth extends ;
Thy pow'rful Arm, as Justice guides,
 chastises or defends.
- 11 Let *Sion's* Mount with Joy resound ;
 her Daughters all be taught
In Songs his Judgment to extol,
 who this Deliv'rance wrought.
- 12 Compafs her Walls in solemn Pomp ;
 your Eyes quite round her cast ;
Count all her Tow'rs, and see if there
 you find one Stone displac'd.
- 13 Her Forts and Palaces survey ;
 observe their Order well ;
That with Assurance to your Heirs
 this Wonder you may tell.
- 14 This God is ours, and will be ours,
 whilst we in Him confide ;
Who, as He has preserv'd us now,
 till Death will be our Guide.

P S A L M XLIX.

- 1, 2 **L**ET all the list'ning World attend,
 and my Instructions hear :
Let High and Low, and Rich and Poor,
 with one Consent give Ear.
- 3 My Mouth, with sacred Wisdom fill'd,
 shall good Advice impart ;

- The sound Result of prudent Thoughts
digested in my Heart.
- 4 To Parables of weighty Sense
I will my Ear incline ;
While to my tuneful Harp I sing
dark Words of deep Design.
- 5 Why should my Courage fail in Times
of Danger and of Doubt ;
When Sinners, that would me supplant,
have compass'd me about ?
- 6 Those Men that all their Hope and Trust
in Heaps of Treasure place,
And boast in Triumph when they see
their ill-got Wealth increase,
- 7 Are yet unable from the Grave
their dearest Friend to free ;
Nor can, by Force of costly Bribes,
reverse God's firm Decree.
- 8, 9 Their vain Endeavours they must quit,
the Price is held too high :
No Sum can purchase such a Grant,
that Man should never die.
- 10 Not Wisdom can the Wise exempt,
nor Fools their Folly save ;
But both must perish, and, in Death,
their Wealth to others leave.
- 11 For tho' they think their stately Seats
shall ne'er to Ruin fall ;
But their Remembrance last in Lands
which by their Names they call ;
- 12 Yet shall their Names be soon forgot,
how great soe'er their State :
With Beasts their Memory and they
shall share one common Fate.

P A R T II.

- 13 How great their Folly is, who thus
absurd Conclusions make !
And yet their Children, unreclaim'd,
repeat the gross Mistake.

14 They

- 14 They all, like Sheep to Slaughter led,
the Prey of Death are made ;
their Beauty, while the Just rejoice,
within the Grave shall fade.
- 15 But God will yet redeem my Soul ;
and from the greedy Grave
His greater Pow'r shall set me free,
and to Himself receive.
- 16 Then fear not thou, when worldly Men
in envy'd Wealth abound :
Nor tho' their prosp'rous House increase,
with State and Honour crown'd.
- 17 For when they're summon'd hence by Death,
they leave all this behind ;
No Shadow of their former Pomp
within the Grave they find.
- 18 And yet they thought their State was blest,
caught in the Flatt'rer's Snare,
Who praises those that slight all else,
and of themselves take Care.
- 19 In their Forefathers Steps they tread,
and when, like them, they die,
Their wretched Ancestors and they
in endless Darkness lie.
- 20 For Man, how great soe'er his State,
unless he's truly wise,
. As like a sensual Beast he lives,
so, like a Beast he dies.

P S A L M L.

- 1, 2 **T**HE Lord has spoke ; the mighty God
Hath sent his Summons all abroad,
from dawning Light till Day declines :
The list'ning Earth his Voice hath heard,
And He from *Sion* hath appear'd,
where Beauty in Perfection shines.
- 3, 4 Our God shall come, and keep no more
Misconstru'd Silence, as before ;
but wasting Flames before Him send :

Around

- Around shall Tempests fiercely rage,
While He does Heav'n and Earth engage
his just Tribunal to attend.
- 5, 6 Assemble all my Saints to Me,
(Thus runs the great Divine Decree)
that in my lasting Cov'nant live ;
And Off'rings bring with constant Care,
(The Heav'ns his Justice shall declare,
for God himself shall Sentence give.)
- 7 Attend, my People : *Israel*, hear ;
Thy strong Accuser I'll appear ;
thy God, thy only God, am I :
- 8 'Tis not of Off'rings I complain,
Which, daily in my Temple slain,
my sacred Altar did supply.
- 9 Will this alone Atonement make ?
No Bullock from thy Stall I'll take,
nor He-goat from thy Fold accept :
- 10 The Forest Beasts. that range alone,
The Cattle too, are all my own,
that on a thousand Hills are kept.
- 11 I know the Fowls, that build their Nests
In craggy Rocks, and savage Beasts
that loosely haunt the open Fields :
- 12 If seiz'd with Hunger I could be,
I need not seek Relief from thee,
since the World's mine, and all it yields.
- 13 Think'st thou that I have any Need
On slaughter'd Bulls and Goats to feed,
to eat their Flesh and drink their Blood ?
- 14 The Sacrifices I require,
Are Hearts which Love and Zeal inspire,
and Vows with strictest Care made good.
- 15 In Time of Trouble call on Me,
And I will set thee safe and free ;
and thou Returns of Praise shalt make.
- 16 But to the Wicked thus saith God,
How dar'st thou teach my Laws abroad,
or in thy Mouth my Cov'nant take ?
- 17 For stubborn thou, confirm'd in Sin,
Has Proof against Instruction been,
and of my Word didst lightly speak.

- 18 When thou a subtle Thief didst see,
 Thou gladly with him didst agree,
 And with Adul't'ers did partake.
- 19 Vile Slander is thy chief Delight,
 Thy Tongue, by Envy mov'd, and Spite,
 deceitful Tales does hourly spread.
- 20 Thou dost with hateful Scandal wound
 Thy Brother, and with Lies confound
 the Offspring of thy Mother's Bed.
- 21 These Things didst thou, whom still I strove
 To gain with Silence and with Love,
 till thou didst wickedly furnise,
 That I was such an one as thou :
 But I'll reprove and shame thee now,
 and set thy Sins before thine Eyes.
- 22 Mark this, ye wicked Fools, lest I
 Let all my Bolts of Vengeance fly,
 while none shall dare your Cause to own.
- 23 Who praises me due Honour gives ;
 And to the Man that justly lives,
 my strong Salvation shall be shwon.

P S A L M LI.

- 1 H AVE Mercy, Lord, on me,
 as Thou wert ever kind ;
 Let me, oppress'd with Loads of Guilt,
 thy wonted Mercy find.
- 2, 3, Wash off my foul Offence,
 and cleanse me from my Sin ;
 For I confess my Crime. and see
 how great my Guilt has been.
- 4 Against Thee, Lord, alone,
 and only in thy Sight,
 Have I transgress'd ; and tho' condemn'd,
 must own thy Judgments right.
- 5 In Guilt each Part was form'd
 of all this sinful Frame ;
 In Guilt I was conceiv'd and born
 the Heir of Sin and Shame.

- 6 Yet thou whose searching Eye,
does inward Truth require,
In Secret didst, with Wisdom's Laws,
my tender Soul inspire.
- 7 With Hyssop purge me, Lord,
and so I clean shall be ;
I shall with Snow in Whiteness vie,
when purify'd by Thee.
- 8 Make me to hear with Joy
thy kind forgiving Voice ;
That so my Bones which thou hast broke,
may with fresh Strength rejoice.
- 9, 10 Blot out my crying Sins,
nor me in Anger view ;
Create in me a Heart that's clean,
an upright Mind renew.

P A R T II.

- 11 Withdraw not Thou thy Help,
nor cast me from thy Sight ;
Nor let thy holy Spirit take
it's everlasting Flight.
- 12 The Joy thy Favour gives,
let me again obtain !
And let thy Spirit's firm Support
my fainting Soul sustain :
- 13 So I thy righteous Ways
to Sinners will impart ;
Whilst my Advice shall wicked Men
to thy just Laws convert.
- 14 My Guilt of Blood remove,
my Saviour and my God ;
And my glad Tongue shall loudly tell
thy righteous Acts abroad.
- 15 Do Thou unlock my Lips,
with Sorrow clos'd and Shame ;
So shall my Mouth thy wond'rous Praise
to all the World proclaim.
- 16 Could Sacrifice atone,
whole Flocks and Herds should die ;

But

But on such Off'rings Thou disdain'st
to cast a gracious Eye.

17 A broken Spirit is
by God most highly priz'd ;
By Him, a broken contrite Heart
shall never be despis'd.

18 Let Sion Favour find,
of thy Good-will assur'd ;
And thy own City flourish long,
by lofty Walls secur'd.

19 The Just shall then attend,
and pleasing Tribute pay ;
And Sacrifice of choicest Kind
upon thy Altar lay.

P S A L M LII.

1 IN vain, O lawless Man of Might,
thou boast'st thyself in Ill ;
Since God, the God in whom I trust,
vouchsafes his Favour still.

2 Thy wicked Tongue doth fland'rous Tales
maliciously devise,
And sharper than a Razor set,
it wounds with treach'rous Lies.

3, 4 Thy Thoughts are more on Ill than Good,
on Lies than Truth employ'd ;
Thy Tongue delights in Words, by which
the Guiltless are destroy'd.

5 God shall for ever blast thy Hopes,
and snatch thee soon away ;
Nor in thy Dwelling-place permit,
nor in the World to stay.

6 The Just, with pious Fear, shall see
the Downfall of thy Pride ;
And at thy sudden Ruin laugh,
and thus thy Fall deride :

7. “ See there the Man that haughty was,
“ who proudly God defy'd ;
“ Who trusted in his Wealth, and still
“ on wicked Arts rely'd.”

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- 8 But I am like those Olive Plants
 that shade God's Temple round ;
 And hope with his indulgent Grace
 to be for ever crown'd.
9 So shall my Soul, with Praise, O God,
 extol thy wond'rous Love ;
 And on thy Name with Patience wait,
 for this thy Saints approve.

P S A L M LIII.

- 1 THE wicked Fools must sure suppose
 that God is but a Name :
 This gross Mistake their Practice shows,
 since Virtue all disclaim.
2 The Lord look'd down from Heav'n high Tow'r
 the Sons of Men to view,
 To see if any own'd his Pow'r,
 or Truth or Justice knew.
3 But all, He saw, were backward gone,
 degen'rate grown, and base ;
 None for Religion car'd, not one
 of all the sinful Race.
4 But are those Workers of Deceit
 so dull and senseless grown,
 That they, like Bread, my People eat,
 and God's just Pow'r disown ?
5 Their causeleſs Fears shall strangely grow ;
 and they, despis'd of God,
 Shall soon be foil'd : His Hand shall throw
 their shatter'd Bones abroad.
6 Would He his saving Pow'r employ
 to break our servile Band,
 Loud Shouts of universal Joy
 should echo through the Land.

P S A L M LIV.

- 1, 2 LORD, save me, for thy gracious Name ;
 and in thy Strength appear
 To judge my Cause ; accept my Pray'r,
 and to my Words give Ear.

- 3 Mere Strangers, whom I never wrong'd,
 to ruin me design'd ;
And cruel Men, that fear no God,
 against my Soul combin'd.
- 4, 5 But God takes Part with all my Friends ;
 and He's the surest Guard :
The God of Truth shall give my Foes
 their Falshood's just Reward.
- 6 While I my grateful Off'rings bring,
 and sacrifice with Joy ;
And in his Praise my Time to come
 delightfully employ.
- 7 From dreadful Danger and Distress
 the Lord hath set me free :
Thro' Him, shall I of all my Foes
 the just Destruction see.

P S A L M LV.

- 1 GIVE Ear, thou Judge of all the Earth,
 and listen when I pray ;
Nor from thy humble Suppliant turn
 thy glorious Face away.
- 2 Attend to this my sad Complaint,
 and hear my grievous Moans ;
Whilst I my mournful Case declare
 with artless Sighs and Groans.
- 3 Hark, how the Foe insults aloud !
 how fierce Oppressors rage !
Whose sland'rous Tongues with wrathful Hate
 against my Fame engage.
- 4, 5 My Heart is rack'd with Pain, my Soul
 with deadly Frights distress'd ;
With Fear and Trembling compass'd round,
 with Horror quite oppress'd.
- 6 How often wish'd I then, that I
 the Dove's swift Wings could get ;
That I might take my speedy Flight,
 and seek a safe Retreat.
- 7, 8 Then would I wander far from hence,
 and in wild Desarts stray,

Till

Till all this furious Storm were spent,
this Tempest past away.

P A R T II.

- 9 Destroy, O Lord, their ill Designs,
their Councils soon divide :
For, thro' the City, my griev'd Eyes
have Strife and Rapine spy'd.
- 10 By Day and Night, on ev'ry Wall,
they walk their constant Round,
And, in the Midst of all her Strength,
are Grief and Mischief found.
- 11 Whoe'er thro' ev'ry Part shall roam,
will fresh Disorders meet :
Deceit and Guile their constant Post
maintain in ev'ry Street.
- 12 For 'twas not any open Foe,
that false Reflections made :
For then I could with Ease have borne
the bitter Things he said.
'Twas none who Hatred had profess'd,
that did against me rise ;
For then I had withdrawn myself
from his malicious Eyes.
- 13, 14 But 'twas e'en thou, my Guide, my Friend,
whom tend'rest Love did join ;
Whose sweet Advice I valu'd most,
whose Pray'r's were mix'd with mine.
- 15 Sure, Vengeance equal to their Crimes,
such Traitors must surprise ;
And sudden Death requite those Ills
they wickedly devise.
- 16, 17 But I will call on God, who still
shall in my Aid appear :
At Morn, and Noon, and Night I'll pray,
and He my Voice shall hear.

P A R T III.

- 18 God has releas'd my Soul from those
that did with me contend ;

And

- And made a num'rous Host of Friends
my righteous Cause defend.
- 19 For He, who was my Help of old,
shall now his Suppliant hear ;
And punish them, whose prosp'rous State
makes them no God to fear.
- 20 Whom can I trust, if faithless Men
perfidiously devise
To ruin me, their peaceful Friend,
and break the strongest Ties ?
- 21 Tho' soft and melting are their Words,
their Hearts with War abound :
Their Speeches are more smooth than Oil,
and yet like Swords they wound.
- 22 Do thou, my Soul, on God depend,
and He shall thee sustain :
He aids the Just, whom to supplant
the Wicked strive in vain.
- 23 My Foes, that trade in Lies and Blood,
shall all untimely die ;
Whilst I for Health and Length of Days
on Thee, my God, rely.

P S A L M LVI.

- 1 D O Thou, O God, in Mercy help,
for Man my Life pursues ;
To crush me with repeated Wrongs,
he daily Strife renews.
- 2 Continually my spiteful Foes
to ruin me combine ;
Thou see'st who sitt'st enthron'd on high,
what mighty Numbers join.
- 3 But tho' sometimes surpriz'd by Fear,
(on Danger's first Alarm ;
Yet still for Succour I depend
on thy Almighty Arm.
- 4 God's faithful Promise I shall praise,
on which I now rely :
In God I trust, and, trusting Him,
the Arm of Flesh defy.
- 5 They wrest my Words, and make them speak
a Sense they never meant :

Their Thoughts are all, with restless Spite,
on my Destruction bent.

- 6 In close Assemblies they combine,
and wicked Projects lay :
They watch my Steps, and lie in wait
to make my Soul their Prey.
- 7 Shall such Injustice still escape ?
O righteous God arise ;
Let thy just Wrath (too long provok'd)
this impious Race chastise.
- 8 Thou numb'rest all my wand'ring Steps,
since first compell'd to flee :
My very Tears are treasur'd up,
and register'd by Thee.
- 9 When therefore I invoke thy Aid,
my Foes shall be o'erthrown ;
For I am well assur'd that God
my righteous Cause will own.
- 10, 11 I'll trust God's Word, and so despise
the Force that Man can raise :
- 12 To thee, O God, my Vows are due ;
to Thee I'll render Praise.
- 13 Thou hast retriev'd my Soul from Death ;
and Thou wilt still secure
The Life Thou hast so oft preserv'd,
and make my Footsteps sure.
That thus protected by thy Pow'r
I may this Light enjoy ;
And in the Service of my God
my lengthen'd Days employ.

P S A L M LVII.

- 1 **T**HY Mercy, Lord, to me extend ;
On thy Protection I depend :
And to thy Wings for Shelter haste,
'Till this outrageous Storm is past.
- 2 To thy Tribunal, Lord, I fly,
Thou Sov'reign Judge, and God most High,
Who Wonders hast for me begun,
And wilt not leave thy Work undone.
- 3 From Heav'n protect me by thy Arm,
And shame all those who seek my Ha>m,

- To my Relief thy Mercy send,
And Truth, on which my Hopes depend.
- 4 For I with savage Men converse,
Like hungry Lions wild and fierce ;
With Men whose Teeth are Spears, their Words
Invenom'd Darts, and two-edg'd Swords.
- 5 Be Thou, O God, exalted high ;
And, as thy Glory fills the Sky,
So let it be on Earth display'd ;
'Till Thou art here, as there, obey'd.
- 6 To take me, they their Net prepar'd,
And had almost my Soul ensnar'd ;
But fell themselves, by just Decree,
Into the Pit they made for me.
- 7 O God, my Heart is fix'd, 'tis bent
Its thankful Tribute to present ;
And, with my Heart, my Voice I'll raise
To Thee, my God, in Songs of Praise.
- 8 Awake, my Glory ; Harp and Lute
No longer let your Strings be mute ;
And I, my tuneful Part to take,
Will with the early Dawn awake.
- 9 Thy Praises, Lord, I will resound
To all the list'ning Nations round :
- 10 Thy Mercy highest Heav'n transcends ;
Thy Truth beyond the Clouds extends.
- 11 Be Thou, O God, exalted high ;
And, as thy Glory fills the Sky,
So let it be on Earth display'd ;
'Till thou art here, as there, obey'd.

P S A L M LVIII.

- 1 **S**PEAK, O ye Judges of the Earth,
if just your Sentence be ;
Or must not Innocence appeal
to Heav'n, from your Decree ?
- 2 Your wicked Hearts and Judgments are
alike by Malice sway'd ;
Your griping Hands, by weighty Bribes,
to Violence betray'd.

- 3 To Virtue, Strangers from the Womb,
their infant Steps went wrong :
They prattled Slader, and in Lies
employ'd their lisping Tongue.
- 4 No Serpent of parch'd Afric's Breed
does ranker Poison bear ;
The drowsy Adder will as soon
unlock his fullen Ear.
- 5 Unmov'd by good Advice, and deaf
as Adders they remain ;
From whom the skilful Charmer's Voice
can no Attention gain.
- 6 Defeat, O God, their threat'ning Rage,
and timely break their Pow'r :
Disarm these growling Lions Jaws
e'er practis'd to devour.
- 7 Let now their Insolence at Height,
like ebbing Tides be spent ;
Their shiver'd Darts deceive their Aim,
when they their Bow have bent.
- 8 Like Snails, let them dissolve to Slime ;
like hasty Births become ;
Unworthy to behold the Sun,
and dead within the Womb.
- 9 Ere Thorns can make the Flesh-pots boil,
tempestuous Wrath shall come
From God, and snatch them hence alive,
to their eternal Doom.
- 10 The Righteous shall rejoice to see
their Crimes such Vengeance meet ;
And Saints in Persecutors Blood
shall dip their harmlesf Feet.
- 11 Transgressors then with Grief shall see
just Men Rewards obtain ;
And own a God, whose Justice will
the guilty Earth arraign.

P S A L M LIX.

DELIVER me, O Lord, my God,
from all my spiteful Foes ;

- 1 In my Defence oppose thy Pow'r
to theirs who me oppose.
- 2 Preserve me from a wicked Race,
who make a Trade of Ill ;
Protect me from remorseless Men,
who seek my Blood to spill.
- 3 They lie in wait, and mighty Pow'rs
against my Life combine,
Implacable ; yet, Lord, Thou know'st,
for no Offence of mine.
- 4 In Haste they run about, and watch
my guiltless Life to take :
Look down, O Lord, on my Distress,
and to my Help awake.
- 5 Lord God of Hosts, and *Israel's* God,
their Heathen Rage suppress ;
Relentless Vengeance take on those
who stubbornly transgress.
- 6 At Ev'ning to beset my House,
like growling Dogs they meet ;
While others thro' the City range,
and ransack ev'ry Street.
- 7 Their Throats invenom'd Slander breathe ;
their Tongues are sharpen'd Swords :
“ Who hears (say they) or hearing dares
“ reprove our lawless Words ?”
- 8 But from thy Throne Thou shalt, O Lord,
their baffled Plots deride ;
And soon to Scorn and Shame expose
their boasted Heathen Pride ;
- 9 On Thee I wait ; 'tis on thy Strength
for Succour I depend :
'Tis Thou, O God, art my Defence,
who only canst defend.
- 10 Thy Mercy, Lord, which hast so oft
from Danger set me free,
Shall crown my Wishes, and subdue
my haughty Foes to me.
- 11 Destroy them not, O Lord, at once ;
restrain thy vengeful Blow ;

- Lest we, ungratefully, too soon
forget their Overthrow.
- Disperse them thro' the Nations round
by thy avenging Pow'r:
- Do Thou bring down their haughty Pride,
O Lord, our Shield and Tow'r.
- ¶ Now, in the Height of all their Hopes,
their Arrogance chastise ;
Whose Tongues have sinn'd without Restraint,
and Curses join'd with Lies.
- ¶ Nor shalt Thou, whilst their Race endures,
thine Anger, Lord, suppress ;
That distant Lands, by their just Doom,
may *Israel's* God confess.
- ¶ At Ev'ning let them still persist,
like growling Dogs to meet :
Still wander all the City round,
and traverse ev'ry Street.
- ¶ Then, as for Malice now they do,
for Hunger let them stray ;
And yell their vain Complaints aloud,
defeated of their Prey.
- ¶ Whilst early I thy Mercy sing,
thy wond'rous Pow'r confess ;
For Thou hast been my sure Defence,
my Refuge in Distress.
- ¶ To Thee, with never-ceasing Praise,
O God, my Strength, I'll sing ;
Thou art my God, the Rock from whence
my Health and Safety spring.

P S A L M LX.

- ¶ O GOD, who hast our Troops dispers'd,
forsaking those who left Thee first ;
As we thy just Displeasure mourn,
To us, in Mercy, Lord return.
- 2 Our Strength, that firm as Earth did stand,
Is rent by thy avenging Hand ;
O ! heal the Breaches Thou hast made :
We shake, we fall, without thy Aid !

- 3 Our Folly's sad Effects we feel ;
For, drunk with Discord's Cup, we reel.
- 4 But now, for them who Thee rever'd,
Thou hast thy Truth's bright Banner rear'd.
- 5 Let thy Right Hand thy Saints protect :
Lord, hear the Pray'rs that we direct.
- 6 The Holy God has spoke ; and I,
O'erjoy'd, on his firm Word rely.
To thee in Portions I'll divide
Fair *Sichem's* Soil, *Samaria's* Pride :
To *Sichem*, *Succoth* next I'll join,
And measure out her Vale by Line.
- 7 *Manasseh*, *Gilead*, both subscribe
To my Commands, with *Ephraim's* Tribe ;
Ephraim by Arms supports my Cause,
And *Judah* by religious Laws.
- 8 *Moab* my Slave and Drudge shall be,
Nor *Edom* from my Yoke get free ;
Proud *Palestine's* imperious State
Shall humbly on our Triumph wait.
- 9 But who shall quell those mighty Pow'rs,
And clear my Way to *Edom's* Tow'rs ?
Or through her guarded Frontiers tread
The Path that does to Conquest lead ?
- 10 Ev'n Thou, O God, who hast dispers'd
Our Troops (for we forsook Thee first)
. Those whom Thou didst in Wrath forsake,
Aton'd, Thou wilt victorious make.
- 11 Do Thou our fainting Cause sustain ;
For human Succours are but vain.
- 12 Fresh Strength and Courage God bestows :
'Tis He treads down our proudest Foes.

P S A L M LXI.

- 1 **L**ORD, hear my Cry, regard my Pray'r,
which I, oppress'd with Grief,
- 2 From Earth's remotest Parts address
to Thee for kind Relief.
- O lodge me safe, beyond the Reach
of persecuting Pow'r ;

- 3 Thou, who so oft from spiteful Foes
haft been my shelt'ring Tow'r.
 4 So shall I in thy sacred Courts
secure from Danger lie :
Beneath the Covert of thy Wings,
all future Storms defy.
 5 In Sign my Vows are heard, once more
I o'er thy Chosen reign !
 6 O bless with long and prosp'rous Life
the King thou did'st ordain :
 7 Confirm his Throne, and make his Reign
accepted in thy Sight :
And let thy Truth and Mercy both
in his Defence unite.
 8 So shall I ever sing thy Praise,
thy Name for ever blefs ;
Devote my prosp'rous Days to pay
the Vows of my Distrefs.

P S A L M LXII.

- 1, 2 **M**Y Soul for Help on God relies ;
from Him alone my Safety flows :
My Rock, my Health, that Strength supplies,
to bear the Shock of all my Foes.
 3 How long will ye contrive my Fall,
which will but hasten on your own ?
You'll totter like a broken Wall,
or Fence of uncemented Stone.
 4 To make my envy'd Honour les,
they strive with Lies, their chief Delight ;
For they, who with their Mouths they blefs,
in private curse with inward Spite.
 5. 6 But thou, my Soul, on God rely ;
on Him alone thy Trust repose ;
My Rock and Health will Strength supply,
to bear the Shock of all my Foes.
 7 God does his saving Health dispense,
and flowing Blessings daily send :
He is my Fortress and Defence,
on Him my Soul shall still depend.

- 8 In Him, ye People, always trust ;
 before his Throne pour out your Hearts ;
 For God, the Merciful and Just,
 his timely Aid to us imparts.
- 9 The Vulgar fickle are and frail ;
 the Great dissemble and betray ;
 And, laid in Truth's impartial Scale,
 the lightest Things will both outweigh.
- 10 Then trust not in oppressive Ways ;
 by Spoil and Rapine grow not vain ;
 Nor let your Hearts, if Wealth increase,
 be set too much upon your Gain.
- 11 For God has oft his Will express'd,
 and I this Truth have fully known ;
 To be of boundless Power posses'd,
 belongs of Right to God alone.
- 12 Though Mercy is his darling Grace,
 in which He chiefly takes Delight ;
 Yet He will all the human Race,
 according to their Works requite.

P S A L M LXIII.

- 1 O GOD, my gracious God, to Thee
 My Morning Prayers shall offer'd be ;
 for Thee my Thirsty Soul does pant ;
 My fainting Flesh implores thy Grace,
 Within this dry and barren Place,
 where I refreshing Waters want.
- 2 O ! to my longing Eyes once more,
 That View of glorious Power restore,
 which thy majestic House displays :
- 3 Because to me thy wond'rous Love,
 Than Life itself does dearer prove,
 my Lips shall always speak thy Praise.
- 4 My Life, while I that Life enjoy,
 In blessing God, I will employ ;
 with lifted Hands adore his Name :
- 5 My Soul's Content shall be as great
 As their's who choicest Dainties eat,
 while I with Joy his Praise proclaim.

- 6 When down I lie sweet Sleep to find,
 Thou, Lord, art present to my Mind ;
 And when I wake in Dead of Night :
- 7 Because Thou still dost Succour bring,
 Beneath the Shadow of thy Wing,
 I rest with Safety and Delight.
- 8 My Soul, when Foes would me devour,
 Cleaves fast to Thee, whose matchless Pow'r
 in her Support is daily shown :
- 9 But those the righteous Lord shall slay,
 That my Destruction wish ; and they
 that seek my Life, shall lose their own.
- 10, 11 They by untimely Ends shall die,
 Their Flesh a Prey to Foxes lie ;
 but God shall fill the King with Joy :
 Who Thee confess, shall still rejoice ;
 Whilst the false Tongue and lying Voice,
 Thou, Lord, shalt silence and destroy.

P S A L M LXIV.

- 1 **L**ORD, hear the Voice of my Complaint,
 to my Request give Ear ;
 Preserve my Life from cruel Foes,
 and free my Soul from Fear.
- 2 O ! hide me with thy tend'rest Care,
 in some secure Retreat,
 From Sinners that against me rise,
 and all their Plots defeat.
- 3 See how, intent to work my Harm,
 they whet their Tongues like Swords ;
 And bend their Bows to shoot their Darts,
 sharp Lies and bitter Words.
- 4 Lurking in private, at the Just
 they take their secret Aim ;
 And suddenly at him they shoot,
 quite void of Fear and Shame.
- 5 To carry on their ill Designs
 they mutually agree ;
 They speak of laying private Snares,
 and think that none shall see.

- 6 With utmost Diligence and Care
their wicked Plots they lay ;
The deep Designs of all their Hearts
are only to betray.
- 7 But God, to Anger justly mov'd,
his dreadful Bow shall bend,
And on his flying Arrow's Point
shall swift Destruction send.
- 8 Those Slanders which their Mouths did vent,
upon themselves shall fall :
Their Crimes disclos'd shall make them be
despis'd and shunn'd by all.
- 9 The World shall then God's Power confess,
and Nations trembling stand ;
Convinc'd that 'tis the mighty Work
of his avenging Hand.
- 10 Whilst righteous Men, by God secur'd,
in Him shall gladly trust ;
And all the list'ning Earth shall hear
loud Triumphs of the Just.

P S A L M LXV.

- 1 **F**OR Thee, O God, our constant Praise
In *Sion* waits, thy chosen Seat :
Our promis'd Altars there we'll raise,
and all our zealous Vows compleat.
- 2 O Thou, who to my humble Pray'r
did'st always bend thy list'ning Ear,
To Thee shall all Mankind repair,
and at thy gracious Throne appear.
- 3 Our Sins (tho' numberless) in vain
to stop thy flowing Mercy try ;
Whilst Thou o'erlook'st the guilty Stain,
and washest out the Crimson Dye.
- 4 Blest is the Man who, near Thee plac'd,
within thy sacred Dwelling lives !
Whilst we, at humble Distance, taste
the vast Delights thy Temple gives.
- 5 By wond'rous A&ts, O God, most just,
have we thy gracious Answer found :

- In Thee remotest Nations trust,
and those whom stormy Waves surround.
- 6, 7 God, by his Strength, sets fast the Hills,
and does his matchless Pow'r engage ;
With which the Sea's loud Waves He stills,
and angry Crowd's tumultuous Rage.
- 8 Thou, Lord, dost barb'rous Lands dismay,
when they thy dreadful Tokens view :
With Joy they see the Night and Day
each other's Track, by Turns, pursue,
- 9 From out thy unexhausted Store
thy Rain relieves the thirsty Ground ;
Makes Lands that barren were before,
with Corn and useful Fruits abound.
- 10 On rising Ridges down it pours,
and every furrow'd Valley fills ;
Thou mak'st them soft with gentle Show'rs,
in which a blest Increase distils.
- 11 Thy Goodness does the circling Year
with fresh Returns of Plenty crown ;
And where thy glorious Paths appear,
the fruitful Clouds drop Fatnes down.
- 12 They drop on barren Forests, chang'd
by them to Pastures fresh and green :
The Hills about, in Order rang'd,
in beauteous Robes of Joy are seen.
- 13 Large Flocks with fleecy Wool adorn
the chearful Downs ; the Vallies bring
A plenteous Crop of full-ear'd Corn,
and seem for Joy to shout and sing.

P S A L M LXVI.

- 1, 2 **L**E T all the Lands with Shouts of Joy
to God their Voices raise ;
Sing Psalms in Honour of his Name,
and spread his glorious Praise.
- 3 And let them say, How dreadful, Lord,
in all thy Works, art Thou ;
To thy great Pow'r thy stubborn Foes
shall all be forc'd to bow.

- 4 Thro' all the Earth the Nations round
shall Thee their God confess,
And, with glad Hymns, their awful Dread
of thy great Name exp'res.
- 5 O ! come, behold the Works of God,
and then with me you'll own,
That He to all the Sons of Men
has wond'rous Judgments shown.
- 6 He made the Sea become dry Land,
through which our Fathers walk'd ;
Whilst to each other of his Might,
with Joy his People talk'd.
- 7 He, by his Pow'r, for ever rules ;
his Eyes the World survey ;
Let no presumptuous Man rebel
against his sov'reign Sway.

P A R T II.

- 8, 9 O ! all ye Nations, bless our God,
and loudly speak his Praise ;
Who keeps our Soul alive, and still
confirms our steadfast Ways.
- 10 For Thou hast try'd us, Lord, as Fire
does try the precious Ore :
- 11 Thou brought'st us into Streights, where we
oppressing Burthens bore.
- 12 Insulting Foes did us, their Slaves,
through Fire and Water chace ;
But yet at last Thou brought'st us forth
into a wealthy Place.
- 13 Burnt Off'rings to thy House I'll bring,
and there my Vows I'll pay ;
- 14 Which I with solemn Zeal did make
in Trouble's dismal Day.
- 15 Then shall the richest Incense smoke,
the fattest Rams shall fall ;
The choicest Goats from out the Fold,
and Bullocks from the Stall.
- 16 O ! come, all ye that fear the Lord ;
attend with heedful Care,

Whilſt

- Whilst I, what God for me has done,
with grateful Joy declare.
- 17, 18,** As I before his Aid implor'd,
so now I praise his Name,
Who, if my Heart had harbour'd Sin,
would all my Pray'r's disclaim.
- 19** But God to me, whene'er I cry'd,
his gracious Ear did bend ;
And to the Voice of my Request,
with constant Love attend.
- 20** Then bless'd for ever by my God,
who never, when I pray,
With-holds his Mercy from my Soul,
nor turns his Face away.

P S A L M LXVII.

- 1** **T**O bless thy chosen Race,
in Mercy, Lord, incline,
And cause the Brightness of thy Face
on all thy Saints to shine.
- 2** That so thy wond'rous Way
may thro' the World be known ;
While distant Lands their Tribute pay,
and thy Salvation own.
- 3** Let diff'ring Nations join
to celebrate thy Fame ;
Let all the World, O Lord, combine
to praise thy glorious Name.
- 4** O let them shout and sing,
dissolv'd in pious Mirth ;
For Thou, the righteous Judge and King,
shalt govern all the Earth.
- 5** Let diff'ring Nations join
to celebrate thy Fame ;
Let all the World, O Lord, combine
to praise thy glorious Name.
- 6** Then shall the teeming Ground
a large Increase disclose ;
And we with Plenty shall be crown'd,
which God, our God, bestows.

- 7 Then God upon our Land
 shall constant Blessings shew'r ;
 And all the World in Awe shall stand
 of his resistless Pow'r.

P S A L M LXVIII.

- 1 **L**E T God, the God of Battle, rise,
 and scatter his presumptuous Foes ;
 Let shameful Rout their Host surprise,
 who spitefully his Pow'r oppose.
- 2 As Smoke in Tempest's Rage is lost,
 or Wax into the Furnace cast,
 So let their sacrilegious Host
 before his wrathful Presence waste.
- 3 But let the Servants of his Will
 his Favour's gentle Beams enjoy :
 Their upright Hearts let Gladness fill,
 and cheerful Songs their Tongues employ.
- 4 To him your Voice in Anthems raise :
 JEHOVAH's awful Name he bears :
 In Him rejoice, extol his Praise,
 who rides upon high-rolling Spheres.
- 5 Him, from his Empire of the Skies,
 to this low World Compassion draws,
 The Orphan's Claim to patronize,
 and judge the injur'd Widow's Cause.
- 6 'Tis God, who from a foreign Soil
 restores poor Exiles to their Home ;
 Makes Captives free, and fruitless Toil
 their proud Oppressors righteous Doom.
- 7 'Twas so of old, when Thou didst lead
 in Person, Lord, our Armies forth ;
 Strange Terrors through the Desert spread,
 Convulsions shook th' astonish'd Earth.
- 8 The breaking Clouds did Rain distil,
 and Heav'n's high Arches shook with Fear :
 How then shall Sinai's humble Hill
 Israel's God the Presence bear ?
- 9 Thy Child, at famish'd Earth's Complaint,
 carried her from Celestial Stores.

And

- And when thy Heritage was faint,
assuag'd the Drought with plenteous Show'rs,
10 Where Savages had rang'd before,
at Ease Thou mad'st our Tribes reside ;
And in the Desart, for the Poor
thy gen'rous Bounty did provide.

P A R T II.

- 11** Thou gav'st the Word, we sally'd forth,
and in that pow'rful Word o'ercame ;
While Virgin Troops, with Songs of Mirth,
in State our Conquest did proclaim.
12 Vast Armies, by such Gen'rals led,
as yet had ne'er receiv'd a Foil,
Forsook their Camp with sudden Dread,
and to our Women left the Spoil.
13 Though Egypt's Drudges you have been,
your Army's Wings shall shine as bright
As Doves in golden Sunshine seen,
or silver'd o'er with paler Light.
14 'Twas so, when God's Almighty Hand
o'er scatter'd Kings the Conquest won ;
Our Troops drawn up on Jordan's Strand,
high Salmon's glittering Snow outshone.
15 From thence to Jordan's farther Coast,
and Bashan's Hill we did advance :
No more her Height shall Bashan boast,
but that she's God's Inheritance.
16 But wherefore (tho' the Honour's great)
should this, O Mountains ! swell your Pride ?
For Sion is his chosen Seat,
where He for ever will reside.
17 His Chariots numberless ; his Powers
are heavenly Hosts that wait his Will ;
His Presence now fills Sion's Tow'rs,
as once it honour'd Sinai's Hill.
18 Ascending high, in Triumph Thou
Captivity hast Captive led ;
And on thy People did'st bestow
the Spoil of Armies, once their Dread.

- Ev'n Rebels shall partake thy Grace,
and humble Profelytes repair
To worship at thy Dwelling-place,
and all the World pay Homage there.
- 19 For Benefits each Day bestow'd,
be daily his great Name ador'd !
- 20 Who is our Saviour, and our God,
of Life and Death the Sov'reign Lord.
- 21 But Justice for his harden'd Foes
proportion'd Vengeance has decreed,
To wound the hoary Head of those
who in presumptuous Crimes proceed.
- 22 The Lord has thus in Thunder spoke ;
“ As I subdu'd proud *Bashan's* King,
“ Once more I'll break my People's Yoke,
“ and from the Deep my Servants bring.
- 23 “ Their Feet shall with a Crimson Flood,
“ of slaughter'd Foes be cover'd o'er :
“ Nor Earth receive such impious Blood,
“ but leave for Dogs th' unhallow'd Gore.”

P A R T III.

- 24 When marching to thy blest Abode,
the wond'ring Multitude survey'd
The pompous State of Thee, our God,
in Robes of Majesty array'd :
- 25 Sweet-singing Levites led the Van ;
loud Instruments brought up the Rear ;
Between both Troops a Virgin Train
with Voice and Timbrel charin'd the Ear :
- 26 This was the Burthen of their Song :
“ In full Assemblies bless the Lord :
“ And who to *Israel's* Tribes belong,
“ the God of *Israel's* Praise record.”
- 27 Not little *Benjamin* alone
from neigh'b'ring Bounds did there attend,
Nor only *Judah's* nearer Throne
her Counsellors in State did fend ;
But *Zebulon's* remoter Seat,
and *Naphtali's* more distant Coast :

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- (The grand Procession to complete)
 set up their Tribes, a princely Host.
- 28 Thus God to Strength and Union brought
 our Tribes, at Strife 'till that blest Hour.
 This Work, which Thou, O God, hast wrought,
 confirm with fresh Recruits of Pow'r.
- 29 To visit *Salem*, Lord, descend,
 and *Sion*, thy terrestrial Throne ;
 Where Kings with Presents shall attend,
 and Thee with offer'd Crowns atone.
- 30 Break down the Spearman's Ranks, who threat,
 like pamper'd Herds of Savage Might ;
 Their silver-armour'd Chiefs defeat,
 who in destructive War delight.
- 31 *Egypt* shall then to God stretch forth
 her Hands, and *Afric'* Homage bring ;
- 32 The scatter'd Kingdoms of the Earth
 their common Sovereign's Praises sing :
- 33 Who, mounted on the loftiest Sphere
 of ancient Heav'n sublimely rides ;
 From whence his dreadful Voice we hear,
 like that of warring Winds and Tides.
- 34 Ascribe the Pow'r to God most High :
 of humble *Iyr'el* he takes Care ;
 Whose Strength from out the dusky Sky,
 darts shooting Terrors through the Air.
- 35 How dreadful are the sacred Courts,
 where God has fix'd his earthly Throne !
 His Strength his feeble Saints supports :
 to God give Praise, and Him alone.

P S A L M LXIX.

- 1 **S**AVE me, O God, from Waves that roll,
 and press to overwhelm my Soul.
- 2 With painful Steps in Mire I tread,
 And Deluges o'erflow my Head.
- 3 With restless Cries my Spirits faint,
 My Voice is hoarse with long Complaint ;
 My Sight decays with tedious Pain,
 Whilst for my God I wait in vain.

- 4 My Hairs, tho' num'rous, are but few
 Compar'd with Foes that me pursue
 With groundless Hate, grown now of Might
 To execute their lawless Spite :
 They force me guiltless to resign
 As Rapine, what by Right was mine.
- 5 Thou, Lord, my Innocence dost see,
 Nor are my Sins conceal'd from Thee.
- 6 Lord God of Hosts, take timely Care,
 Lest, for my Sake, thy Saints despair ;
- 7 Since I have suffer'd for my Name
 Reproach, and hid my Face in Shame :
- 8 A Stranger to my Country grown,
 Nor to my dearest Kindred known ;
 A Foreigner, expos'd to Scorn
 By Brethren of my Mother born.
- 9 For Zeal to thy lov'd House and Name
 Consumes me like devouring Flame ;
 Concern'd at their Affronts to Thee,
 More than at Slanders cast on me.
- 10 My very Tears and Abstinence
 They construe in a spiteful Sense :
- 11 When cloath'd in Sackcloth for their Sake,
 They me their common Proverb make.
- 12 Their Judges make my Wrongs their Jest,
 Those Wrongs they ought to have redress'd.
 How should I then expect to be
 From Libels of lewd Drunkards free ?
- 13 But, Lord; to Thee I will repair
 For Help; with humble timely Pray'r :
 Relieve me from thy Mercy's Store :
 Display thy Truth's preserving Pow'r.
- 14 From threat'ning Dangers me relieve ;
 And from the Mire my Feet retrieve ;
 From spiteful Foes in Safety keep,
 And snatch me from the raging Deep :
- 15 Control the Deluge ere it spreads,
 And roll its Waves above my Head.
 Nor deep Destructions yawning Pit
 To close her Jaws on me permit.

- 16 Lord hear the humble Pray'r I make,
 For thy transcending Goodnes' Sake ;
 Relieve thy Supplicant once more
 From thy abounding Mercy's Store.
- 17 Nor from thy Servant hide thy Face :
 Make haste ; for desp'rare is my Case :
- 18 Thy timely Succour interpose,
 And shield me from remorseless Foes.
- 19 Thou know'st what Infamy and Scorn
 I from my Enemies have borne ;
 Nor can their close dissemlbled Spite,
 Or darkest Plots escape thy Sight.
- 20 Reproach and Grief have broke my Heart :
 I look'd for some to take my Part,
 To pity, or relieve my Pain :
 But look'd, alas ! for both in vain.
- 21 With Hunger pin'd, for Food I call'd ;
 Instead of Food they gave me Gall :
 And when with Thirst my Spirits sink
 They gave me Vinegar to drink.
- 22 Their Table therefore to their Health
 Shall prove a Snare, a Trap their Wealth :
- 23 Perpetual Darkness seize their Eyes,
 And sudden Blasts their Hopes surprize.
- 24 On them Thou shalt thy Fury pour,
 'Till thy fierce Wrath their Race devour ;
- 25 And make their House a dismal Cell,
 Where none will e'er vouchsafe to dwell.
- 26 For new Afflictions they procur'd
 For him who had thy Stripes endur'd ;
 And made the Wounds thy Scourge had torn,
 To bleed afresh, with sharper Scorn.
- 27 Sin shall to Sin their Steps betray,
 'Till they to Truth have lost the Way.
- 28 From Life Thou shalt exclude their Soul,
 Nor with the Just their Names enrol.
- 29 But me, howe'er distres'd and poor,
 Thy strong Salvation shall restore :
- 30 Thy Pow'r with Songs I'll then proclaim,
 And celebrate with Thanks thy Name.

- 31 Our God shall this more highly prize
Than Herds and Flocks in Sacrifice.
32 Which humble Saints with Joy shall see,
And hope for like Redress from me.
33 For God regards the Poor's Complaint ;
Sets Pris'ners free from close Restraint.
34 Let Heav'n, Earth, Sea, their Voices raise,
And all the World resound his Praise.
35 For God will *Sion's* Walls erect ;
Fair *Judah's* Cities He'll protect ;
'Till all her scatter'd Sons repair
To undisturb'd Possession there.
36 This Blessing they shall, at their Death,
To their religious Heirs bequeath ;
And they to endless Ages more,
Of such as his blest Name adore.

P S A L M LXX.

- 1 O LORD, to my Relief draw near ;
for never was more pressing Need :
For my Deliv'rance, Lord, appear,
and add to that Deliv'rance Speed.
2 Confusion on their Heads return,
who to destroy my Soul combine :
Let them, defeated, blush and mourn,
ensnar'd in their own vile Design.
3 Their Doom let Desolation be ;
with Shame their Malice be repaid,
Who mock'd my Confidence in Thee,
and Sport of my Affliction made.
4 While those who humbly seek thy Face,
to joyful Triumphs shall be rais'd ;
And all who prize thy saving Grace,
with me shall sing, The Lord be prais'd.
5 Thus wretched tho' I am, and poor,
the mighty Lord of me takes Care.
Thou, God, who only can'st restore,
to my Relief with Speed repair.

P S A L M LXXI.

- 1, 2 IN Thee I put my stedfast Trust ;
 I defend me, Lord, from Shame ;
 Incline thine Ear, and save my Soul ;
 for righteous is thy Name.
- 3 Be Thou my strong Abiding-Place,
 to which I may resort ;
 'Tis thy Decree that keeps me safe ;
 Thou art my Rock and Fort.
- 4, 5 From cruel and ungodly Men
 protect and set me free ;
 For from my earliest Youth 'till now,
 my Hope has been in Thee.
- 6 Thy constant Care did safely guard
 my tender infant Days ;
 Thou took'st me from my Mother's Womb,
 to sing thy constant Praise.
- 7, 8 While borne on me with Wonder gaze,
 thy Hand supports me still ;
 Thy Honour, therefore, and thy Praise,
 my Mouth shall always fill.
- 9 Reject not then thy Servant, Lord,
 when I with Age decay ;
 Forsake me not, when, worn with Years,
 my Vigour fades away.
- 10 My Foes against my Fame and me,
 with crafty Malice speak ;
 Against my Soul they lay their Snares,
 and mutual Counsel take.
- 11 " His God, say they, forsakes him now,
 " on whom he did rely :
 " Pursue and take him, whilst no Hope
 " of timely Aid is nigh."
- 12 But Thou, my God, withdraw not far :
 for speedy Help I call :
- 13 To Shame and Ruin bring my Foes,
 that seek to work my Fall.
- 14 But as for me, my stedfast Hope
 shall on thy Pow'r depend ;

And

And I in grateful Songs of Praise
my Time to come will spend.

P A R T II.

- 15 Thy righteous Acts, and saving Health,
my Mouth shall still declare ;
Unable yet to count them all,
tho' summ'd with utmost Care.
- 16 While God vouchsafes me his Support,
I'll in his Strength go on ;
And other Righteousness disclaim,
and mention his alone.
- 17 Thou, Lord, hast taught me from my Youth
to praise thy glorious Name :
And ever since thy wond'rous Works
have been my constant Theme.
- 18 Then now forsake me not, when I
am grey and feeble grown ;
'Till I to these, and future Times,
thy Strength and Pow'r have shewn ;
- 19 How high thy Justice soars, O God !
how great and wond'rous are
The mighty Works which Thou hast done !
who may with Thee compare ?
- 20 Me, whom thy Hand has sorely press'd,
thy Grace shall yet relieve ;
. And, from the lowest Depth of Woe,
with tender Care retrieve.
- 21 Through Thee, my Time to come shall be
with Pow'r and Greatness crown'd ;
And me, whose dismal Years have pass'd,
thy Comforts shall surround.
- 22 Therefore with Psaltery and Harp,
thy Truth, O Lord, I'll praise ;
To Thee, the God of Jacob's Race,
my Voice in Anthems raise.
- 23 Then Joy shall fill my Mouth, and Songs
employ my cheerful Voice ;
My grateful Soul, by Thee redeem'd,
shall in thy Strength rejoice.

- 24 My Tongue thy just and righteous Acts
shall all the Day proclaim ;
Because Thou didst confound my Foes,
and brought'st them all to Shame.

P S A L M LXXII.

- 1 L ORD, let thy just Decrees the King
in all his Ways direct ;
And let his Son, throughout his Reign,
thy righteous Laws respect.
- 2 So shall he still thy People judge,
with pure and upright Mind ;
Whilst all the helpless Poor shall him
their just Protector find.
- 3 Then Hills and Mountains shall bring forth
the happy Fruits of Peace ;
Which all the Land shall own to be
the Work of Righteousness.
- 4 Whilst he the poor and needy Race
shall rule with gentle Sway,
And from their humble Necks shall take
oppressive Yokes away.
- 5 In ev'ry Heart thy awful Fear
shall then be rooted fast ;
As long as Sun and Moon endure,
or Time itself shall last.
- 6 He shall descend like Rain, that chears
the Meadows' second Birth ;
Or like warm Show'rs, whose gentle Drops
refresh the thirsty Earth.
- 7 In his blest Days the Just and Good
shall be with Favour crown'd ;
The happy Land shall ev'ry where
with endless Peace abound.
- 8 His uncontroul'd Dominion shall
from Sea to Sea extend ;
Begin at proud *Euphrates'* Streams,
at Nature's Limits end.
- 9 To him the savage Nations round
shall bow their servile Heads :

- His vanquish'd Foes shall lick the Dust,
where he his Conquests spreads.
- 10 The Kings of *Tarshish*, and the Isles,
shall costly Presents bring ;
From spicy *Sheba* Gifts shall come,
and wealthy *Saba's* King.
- 11 To him shall ev'ry King on Earth
his humble Homage pay,
And diff'ring Nations gladly join
to own his righteous Sway.
- 12 For he shall set the Needy free ;
when they for Succour cry ;
Shall save the Helpless and the Poor,
and all their Wants supply.

P A R T II.

- 13 His Providence for needy Souls
shall due Supplies prepare ;
And over their defenceless Lives
shall watch with tender Care.
- 14 He shall preserve and keep their Souls
from Fraud and Rapine free ;
And in his Sight, their guiltless Blood
of mighty Price shall be.
- 15 Therefore shall God his Life and Reign
to many Years extend ;
Whilst Eastern Princes Tribute pay,
and golden Presents send.
For him shall constant Pray'rs be made
thro' all his prosp'rous Days :
His just Dominion shall afford
a lasting Theme of Praise.
- 16 Of useful Grain, through all the Land,
great Plenty shall appear ;
A Handful sown on Mountain Tops
a mighty Crop shall bear.
Its Fruits, like Cedars shook by Winds,
a rattling Noise shall yield :
The City too shall thrive and vie
for Plenty with the Field.

- 17 The Mem'ry of his glorious Name
 thro' endless Years shall run ;
 His spotless Fame shall shine as bright
 and lasting as the Sun.
 In him the Nations of the World
 shall be completely bless'd,
 And his unbounded Happiness
 by ev'ry Tongue confess'd.
- 18 Then bless'd be God, the mighty Lord,
 the God whom *Israel* fears ;
 Who only wond'rous in his Works,
 beyond Compare appears.
- 19 Let Earth be with his Glory fill'd ;
 for ever bless his Name ;
 Whilst to his Praise the list'ning World
 their glad Assent proclaim.

P S A L M LXXIII.

- 1 **A**T length, by certain Proofs, 'tis plain
 that God will to his Saints be kind ;
 That all, whose Hearts are pure and clean,
 shall his protecting Favour find.
- 2, 3 'Tis this sustaining Truth I knew,
 my stagg'ring Feet had almost fail'd ;
 I griev'd the Sinners' Wealth to view,
 and envy'd when the Fools prevail'd.
- 4, 5 They to the Grave in Peace descend,
 and, whilst they live, are hale and strong ;
 No Plagues or Troubles them offend,
 which oft to other Men belong.
- 6, 7 With Pride, as with a Chain they're held,
 and Rapine seems their Robe of State :
 Their Eyes stand out, with Fatness swell'd ;
 they grow, beyond their Wishes, great.
- 8, 9 With Hearts corrupt, and lofty Talk,
 oppressive Methods they defend ;
 Their Tongue thro' all the Earth does walk,
 their Blasphemies to Heav'n ascend.
- 10 And yet admiring Crowds are found,
 who servile Visits duly make ;

Because

- Because with Plenty they abound,
of which their flatt'ring Slaves partake.
- 11 Their fond Opinions these pursue,
'till they with them profanely cry,
“ How should the Lord our Actions view ?
“ Can He perceive, who dwells so high ? ”
- 12 Behold the Wicked ! these are they
who openly their Sins profess ;
And yet their Wealth's increas'd each Day,
and all their Actions meet Succes.
- 13, 14 “ Then have I cleans'd my Heart (said I)
“ and wash'd my Hands from Guilt in vain.
“ If all the Day oppress'd I lie,
“ and ev'ry Morning suffer Pain.”
- 15 Thus did I once to speak intend :
but if such Things I rashly say,
Thy Children, Lord, I must offend,
and basely should their Cause betray.

P A R T II.

- 16, 17 To fathom this my Thoughts I bent ;
but found the Case too hard for me ;
'Till to the House of God I went ;
then I their End did plainly see.
- 18 How high soe'er advanc'd, they all
on flipp'r Places loosely stand :
Thence into Ruin headlong fall,
cast down by thy avenging Hand.
- 19, 20 How dreadful and how quick their Fate !
despis'd by Thee, when they're destroy'd ;
As waking Men with Scorn do treat
the Fancies that their Dreams employ'd.
- 21, 22 Thus was my Heart with Grief opprest,
my Reins were rack'd with endless Pains ;
So stupid was I, like a Beast
who no reflecting Thought retains.
- 23, 24 Yet still thy Presence me supply'd,
and thy Right-hand Assistance gave ;
Thou first shall with thy Counsel guide,
and then to Glory me receive.

- 25 Whom then in Heav'n, but Thee alone,
have I, whose Favour I require?
Throughout the spacious Earth there's none,
that I, besides Thee, can desire.
- 26 My trembling Flesh, and aching Heart,
may often fail to succour me ;
But God shall inward Strength impart,
and my eternal Portion be.
- 27 For they that far from Thee remove,
shall into sudden Ruin fall ;
If after other Gods they rove,
thy Vengeance shall destroy them all.
- 28 But as for me, 'tis good and just
that I should still to God repair ;
In Him I always put my Trust,
and will his wond'rous Works declare.

P S A L M LXXIV.

- 1 **W**HY hast Thou cast us off, O God ?
wilt Thou no more return ?
Oh ! why against thy chosen Flock
does thy fierce Anger burn ?
- 2 Think on thy ancient Purchase, Lord,
the Land that is thy own,
By Thee redeem'd ; and *Sion's* Mount,
where once thy Glory shone.
- 3 Oh ! come and view our ruin'd State !
how long our Troubles last !
See how the Foe, with wicked Rage,
has laid thy Temple waste !
- 4 Thy Foes blaspheme thy Name : Where late
thy zealous Servants pray'd,
The Heathen there, with haughty Pomp,
their Banners have display'd.
- 5, 6 Those curious Carvings, which did once
advance the Artist's Fame,
With Axe and Hammer they destroy,
like Works of vulgar Frame.
- 7 Thy holy Temple they have burn'd :
and what escap'd the Flame

Has been profan'd, and quite defac'd,
tho' sacred to thy Name.

- 8 Thy Worship wholly to destroy
maliciously they aim'd ;
And all the sacred Places burn'd,
where we thy Praise proclaim'd.
9 Yet of thy Presence Thou vouchsaf'dst
no tender Signs to send :
We have no Prophet now, that knows
when this sad State shall end.

P A R T II.

- 10 But, Lord, how long wilt Thou permit
th' insulting Foe to boast ?
Shall all the Honour of thy Name
for evermore be lost ?
11 Why hold'st Thou back thy strong Right-hand,
and on thy patient Breast,
When Vengeance calls to stretch it forth,
so calmly lett'st it rest ?
12 Thou heretofore, with kingly Pow'r,
in our Defence hast fought ;
For us, throughout the wond'ring World,
hast great Salvation wrought.
13 'Twas Thou, O God, that didst the Sea,
by thy own Strength divide :
Thou break'st the wat'ry Monster's Head,
the Waves o'erwhelm'd their Pride.
14 The greatest, fiercest of them all,
that seem'd the Deep to sway,
Was by thy Pow'r destroy'd, and made
to savage Beasts a Prey.
15 Thou clav'st the solid Rock, and mad'st
the Waters largely flow ;
Again, Thou mad'st, thro' parting Streams
thy wand'ring People go.
16 Thine is the cheerful Day, and thine
the black Return of Night ;
Thou hast prepar'd the glorious Sun,
and ev'ry feebler Light.

- 17 By Thee the Borders of the Earth
in perfect Order stand ;
The Summer's Warmth, and Winter's Cold,
attend on thy Command.

P A R T III.

- 18 Remember, Lord, how scornful Foes
have daily urg'd our Shame ;
And how the foolish People have
blasphem'd thy holy Name.
- 19 Oh ! free thy mourning Turtle-dove,
by sinful Crowds beset ;
Nor the Assembly of thy Poor
for evermore forget.
- 20 Thy ancient Cov'nant, Lord, regard,
and make thy Promise good ;
For now each Corner of the Land
is fill'd with Men of Blood.
- 21 O let not the Oppress'd return
with Sorrow cloath'd and Shame ;
But let the Helpless, and the Poor,
for ever praise thy Name.
- 22 Arise, O God, in our Behalf ;
thy Cause and our's maintain :
Remember how insulting Fools
Each Day thy Name profane ;
- 23 Make Thou the Boastings of thy Foes
for ever, Lord, to cease ;
Whose Insolence, if not chastis'd,
will more and more increase.

P S A L M LXXV.

- 1 **T**O Thee, O God, we render Praise,
to Thee with Thanks repair ;
For, that thy Name to us is nigh,
thy wond'rous Works declare.
- 2 In *Is'r'el* when my Throne is fixt,
with me shall Justice reign ;
- 3 The Land with Discord shakes ; but I
the sinking Frame sustain.

- 4 Deluded Wretches I advis'd
 their Errors to redrefs ;
 And warn'd bold Sinners, that they should
 their swelling Pride suppress.
- 5 Bear not yourselves so high, as if
 no Pow'r could your's restrain :
 Submit your stubborn Necks, and learn
 to speak with less Disdain.
- 6 For that Promotion, which to gain
 your vain Ambition strives,
 From neither East nor West, nor yet
 from Southern Climes arrives.
- 7 For God the great Disposer is,
 and Sov'reign Judge alone,
 Who casts the Proud to Earth, and lifts
 the Humble to a Throne.
- 8 His Hands holds forth a dreadful Cup ;
 with purple Wine 'tis crown'd ;
 The deadly Mixture, which his Wrath
 deals out to Nations round.
 Of this his Saints may sometimes taste ;
 but wicked Men shall squeeze
 The bitter Dregs, and be condemn'd
 to drink the very Lees.
- 9 His Prophet, I to all the World .
 this Message will relate ;
 • The Justice then of Jacob's God
 my Song shall celebrate.
- 10 The Wick'd's Pride I will reduce,
 their Cruelty disarm ;
 Exalt the Just, and seat him high,
 above the Reach of Arm.

P S A L M LXXVI.

- 1 IN *Judah* the Almighty's known,
 (Almighty there, by Wonders shown :)
 his Name in *Jacob* does excel :
- 2 His Sanctuary in *Salem* stands :
 The Majesty that Heav'n commands
 in *Sion* condescends to dwell.

- 3 He brake the Bow and Arrows there,
The Shield, the temper'd Sword and Spear ;
there slain the mighty Army lay.
- 4 Whence *Sion's* Fame thro' Earth is spread,
Of greater Glory greater Dread,
than Hills, where Robbers lodge their Prey.
- 5 Their valiant Chiefs, who came for Spoil,
Themselves met there a shameful Foil :
securely down to sleep they lay,
But wak'd no more ; their stoutest Band
Ne'er lifted one resisting Hand
'gainst his that did their Legions slay.
- 6 When *Jacob's* God began to frown,
Both Horse and Charioteers o'erthrown,
together slept in endless Night.
- 7 When Thou, whom Heav'n and Earth revere,
Dost once with wrathful Look appear,
what mortal Pow'r can stand thy Sight ?
- 8 Pronounc'd from Heav'n, Earth heard its Doom ;
Grew hush'd with Fear, when Thou didst come,
9 the Meek with Justice to restore.
- 10 The Wrath of Man shall yield Thee Praise ;
Its last Attempts but serve to raise
the Triumphs of Almighty Pow'r.
- 11 Vow to the Lord ; ye Nations, bring
Vow'd Presents to th' Eternal King :
thus to his Name, due Rev'rence pay,
- 12 Who proudest Potentates can quell,
To earthly Kings more terrible,
than to their trembling Subjects they.

P S A L M LXXVII.

- 1 **T**O God I cry'd, who to my Help
did graciously appear ;
- 2 In Troubles dismal Day I sought
my God with humble Pray'r.
All Night my fest'ring Wound did run ;
no Med'cine gave Relief ;
My Soul no Comfort would admit,
my Soul indulg'd her Grief.

- 3 I thought on God, and Favours past ;
but that increas'd my Pain :
I found my Spirit more oppress'd,
the more I did complain.
- 4 Thro' ev'ry Watch of tedious Night ;
thou keep'st my Eyes awake ;
My Grief is swell'd to that Excess,
I sigh, but cannot speak.
- 5 I call to Mind the Days of old,
with signai Mercy crown'd :
Those famous Years of ancient Times,
for Miracles renown'd.
- 6 By Night I recollect my Songs ;
on former Triumphs made ;
Then search, consult, and ask my Heart,
where's now that wond'rous Aid ?
- 7 Has God for ever cast me off ?
withdrawn his Favour quite ?
- 8 Are both his Mercy and his Truth
retir'd to endless Night ?
- 9 Can his long-practis'd Love forget
its wonted Aids to bring ?
Has He in Wrath shut up and seal'd
his Meray's healing Spring ?
- 10 I said my Weakness hints these Fears ;
but I'll these Fears disband ;
I'll yet remember the Most High,
and Years of his Right-hand.
- 11 I'll call to mind his Works of old,
the Wonders of his Might ;
- 12 On them my Heart shall meditate ;
my Tongue shall them recite.
- 13 Safe lodg'd from human Search on high !
O God, thy Counsels are !
Who is so great a God as ours ?
who can with Him compare ?
- 14 Long sincc, a God of Wonders, Thee
thy rescu'd People found ;
- 15 Long since hast Thou thy chosen Seed
with strong Deliv'rance crown'd.

- 16 When Thee, O God, the Waters saw,
the frightened Billows shrank,
The troubled Depths themselves for Fear
beneath their Channels funk.
- 17 The Clouds pour'd down, while rending Skies
did with their Noise conspire ;
Thy Arrows all abroad were sent,
wing'd with avenging Fire.
- 18 Heav'n with thy Thunder's Voice was torn,
whilst all the lower World [seem'd
With Light'nings blaz'd, Earth shook, and
From her Foundation hurl'd.
- 19 Thro' rolling Streams Thou find'st thy Way,
thy Paths in Waters lie ;
Thy wond'rous Passage, where no Sight
thy Footsteps can descry.
- 20 Thou led'st thy People like a Flock
safe through the desart Land,
By *Moses*, their meek skilful Guide,
and *Aaron's* sacred Hand.

P S A L M LXXVIII.

- 1 **H**EAR, O my People ; to my Law
devout Attention lend ;
Let the Instruction of my Mouth
deep in your Hearts descend.
- 2 My Tongue, by Inspiration taught,
shall Parables unfold,
Dark Oracles, but understood,
and own'd for Truths of old ;
- 3 Which we from sacred Registers
of antient Times have known,
And our Forefathers' pious Care
to us not handed down.
- 4 We will not hide them from our Sons :
our Offspring shall be taught
The Praises of the Lord, whose Strength
has Works of Wonder wrought.
- 5 For *Jacob* he this Law obtain'd,
this League with *Isr'el* made ;

With

- With Charge, to be from Age to Age,
from Race to Race convey'd ;
- 6 That Generations yet to come
should to their unborn Heirs
Religiously transmit the same,
and they again to theirs.
- 7 To teach them that in God alone
their Hope securely stands ;
That they should ne'er his Works forget,
but keep his just Commands.
- 8 Left, like their Fathers, they might prove
a stiff rebellious Race,
False-hearted, fickle to their God,
unstedfast in his Grace.
- 9 Such were revolting *Ephraim's Sons*,
who, tho' to Warfare bred ;
And skilful Archers arm'd with Bows
from Field ignobly fled.
- 10, 11 They falsify'd their League with God,
his Orders disobey'd,
Forgot his Works and Miracles'
before their Eyes display'd.
- 12 Nor Wonders, which their Fathers saw,
did they in Mind retain :
Prodigious Things in *Egypt* done,
and *Zoan's* fertile Plain.
- 13 He cut the Seas to let them pass,
restrain'd the pressing Flood ;
While pil'd on Heaps, on either Side,
the solid Waters stood.
- 14 A wond'rous Pillar led them on,
compos'd of Shade and Light ;
A shelt'ring Cloud it prov'd by Day,
a leading Fire by Night.
- 15 When Drought oppress'd 'em, where no Stream
the Wilderness supply'd,
He cleft the Rock, whose flinty Breast
dissolv'd into a Tide.
- 16 Streams from the solid Rock He brought,
which down in Rivers fell ;

- That trav'lling with their Camp each Day
renew'd the Miracle.
- 17 Yet there they sinn'd against Him more,
provoking the Most High ;
In that same Desart where He did
their fainting Souls supply.
- 18 They first incens'd Him in their Hearts,
that did his Pow'r distrust,
And long'd for Meat, not urg'd by Want,
but to indulge their Lust.
- 19 Then utter'd their blaspheming Doubts ;
“ Can God (say they) prepare
“ A Table in the Wilderness,
“ set out with various Fare ?
- 20 “ He smote the flinty Rock ('tis true,)
“ and gushing Streams ensu'd :
“ But can He Corn and Flesh provide
“ for such a Multitude ?”
- 21 The Lord with Indignation heard :
from Heav'n avenging Flame
On *Jacob* fell, consuming Wrath
on thankless *Isr'el* came :
- 22 Because their unbelieving Hearts
in God would not confide ;
Not trust his Care, who had from Heav'n
their Wants so oft supply'd.
- 23 Tho' He had made his Clouds discharge
Provisions down in Show'rs ;
And when Earth fail'd, reliev'd their Needs
from his celestial Stores.
- 24 Tho' tasteful Manna was rain'd down
their Hunger to relieve ;
Tho' from the Stores of Heav'n they did
sustaining Corn receive.
- 25 Thus Man with Angel's sacred Food,
ungrateful Man was fed ;
Not sparingly, for still they found
A plenteous Table spread.
- 26 From Heav'n He made an East-wind blow,
then did the South-command

- 27 To rain down Flesh like Dust, and Fowls
like Seas' unnumber'd Sand.
 28 Within their Trenches He let fall
the luscious easy Prey,
And all around their spreading Camp
their feather'd Booty lay.
 29 They fed, were fill'd ; he gave them Leave
their Appetites to feast ;
 30, 31 Yet still their wanton Lust crav'd on,
nor with their Hunger ceas'd.
But whilst in their luxurious Mouths
they did their Dainties chew,
The Wrath of God smote down their Chiefs,
and *Isr'el's* Chosen slew.

P A R T II.

- 32 Yet still they finn'd, nor would afford
his Miracles Belief ;
 33 Therefore thro' fruitless Travels He
consum'd their Lives in Grief.
 34 When some were slain, the rest return'd
to God with early Cry :
 35 Own'd Him the Rock of their Defence,
their Saviour, God most High.
 36 But this was feign'd Submission all,
their Heart their Tongue bely'd ;
 37 Their Heart was still perverse, nor would
firm in his League abide.
 38 Yet, full of Mercy, He forgave,
nor did with Death chastise ;
But turn'd his kindled Wrath aside,
or would not let it rise.
 39 For He remember'd they were Flesh,
that could not long remain ;
A murmur'ring Wind that's quickly past,
and ne'er returns again.
 40 How oft did they provoke Him there,
how oft his Patience grieve,
In that same Desart where He did
their fainting Souls relieve ?

- 41 They tempted Him by turning back,
and wickedly repin'd ;
When *Isr'el's* God refus'd to be
by their Desires confin'd.
- 42 Nor call'd to Mind the Hand and Day
that their Redemption brought ;
- 43 His Signs in *Egypt*, wond'rous Works
in *Zoan's* Valley wrought.
- 44 He turn'd their Rivers into Blood,
that Man and Beast forbore ;
And rather chose to die of Thirst,
than drink the putrid Gore.
- 45 He sent devouring Swarms of Flies,
hoarse Frogs annoy'd their Soil,
- 46 Locusts and Caterpillars reap'd
the Harvest of their Toil.
- 47 Their Vines with batt'ring Hail were broke,
with Frost the Fig-tree dies ;
- 48 Light'ning and Hail make Flocks and Herds
one general Sacrifice.
- 49 He turn'd his Anger loose, and set
no Time for it to cease ;
And with their Plagues bad Angels sent
their Torments to increase.
- 50 He clear'd a Passage for his Wrath
to ravage uncontrol'd ;
The Murrain on their Firstlings feiz'd
in ev'ry Field and Fold.
- 51 The deadly Pest from Beast to Man,
from Field to City came ;
It slew their Heirs, their eldest Hopes,
thro' all the Tents of *Ham*.
- 52 But his own Tribe, like folded Sheep,
He brought from their Distress ;
And them conducted like a Flock,
throughout the Wilderness.
- 53 He led them on, and in their Way
no Cause of Fear they found ;
But march'd securely thro' those Deep's,
in which their Foes were drown'd.

- 54 Nor ceas'd his Care till them he brought
safe to his promis'd Land,
And to his holy Mount the Prize
of his victorious Hand :
- 55 To them the outcast Heathens Land,
He did by Lot divide ;
And in their Foes' abandon'd Tents,
made *Isr'el's* Tribe reside.

P A R T III.

- 56 Yet still they tempted, still provok'd
the Wrath of God Most High ;
Nor would to practise his Commands
their stubborn Hearts apply ;
- 57 But in their faithless Fathers' Steps
perversely chose to go :
They turn'd aside, like Arrows shot
from some deceitful Bow.
- 58 For Him to Fury they provok'd
with Altars set on high ;
And with their graven Images
inflam'd his Jealousy,
- 59 When God heard this, on *Isr'el's* Tribes
his Wrath and Hatred fell ;
- 60 He quitted *Shiloh*, and the Tents
where once he chose to dwell.
- 61 To vile Captivity his Ark,
his Glory to disdain.
- 62 His People to the Sword He gave,
nor would his Wrath restrain.
- 63 Destructive War their ablest Youth
untimely did confound ;
Nor Virgin was to th' Altar led,
with nuptial Garlands crown'd.
- 64 In Fight the Sacrificer fell,
the Priest a Victim bled ;
And Widows, who their Deaths should mourn,
themselves of Grief were dead.
- 3 Then as a Giant rous'd from Sleep,
whom Wine had throughly warm'd

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- Shouts out aloud ; the Lord awak'd
and his proud Foe alarm'd.
- 66 He smote their Host, that from the Field
a scatter'd Remnant came,
With Wounds imprinted on their Backs
of everlasting Shame.
- 67 With Conquests crown'd, He Joseph's Tents
and Ephraim's Tribes forsook ;
- 68 But Judah chose, and Sion's Mount
for his lov'd Dwelling took.
- 69 His Temple He erected there
with Spires exalted high :
While deep, and fix'd as that of Earth,
the strong Foundations lie.
- 70 His faithful Servant David too,
He for his Choice did own,
And from the Sheep-folds him advanc'd
to sit on Judah's Throne.
- 71 From tending on the teeming Ewes,
He brought him forth to feed
His own Inheritance, the Tribes
of Isr'el's chosen Seed.
- 72 Exalted thus the Monarch prov'd
a faithful Shepherd still ;
He fed them with an upright Heart,
and guided them with Skill.

P S A L M LXXXIX.

- 1 BEHOLD, O God, how Heathen Hosts
have thy Possession seiz'd !
Thy sacred House they have defil'd,
thy holy City rais'd !
- 2 The mangled Bodies of thy Saints
abroad unburied lay ;
Their Flesh expos'd to savage Beasts,
and rav'nous Birds of Prey.
- 3 Quite thro' Jerus'lem was their Blood
like common Water shed,
And none were left alive to pay
last Duties to the Dead.

- 4 The neig'ring Lands our small Remains
 with loud Reproaches wound ;
 And we a Laughing-Stock are made
 to all the Nations round.
- 5 How long wilt thou be angry, Lord ?
 must we for ever mourn ?
 Shall thy devouring jealous Rage,
 like Fire for ever burn ?
- 6 On foreign Lands that know not Thee,
 thy heavy Vengeance shov'r ;
 Those sinful Kingdoms let it crush,
 that have not own'd thy Pow'r.
- 7 For their devouring Jaws have prey'd
 on Jacob's chosen Race ;
 And to a barren Desart turn'd
 their fruitful Dwelling-Place.
- 8 O think not on our former Sins,
 but speedily prevent
 The utter Ruin of thy Saints,
 almost with Sorrow spent.
- 9 Thou God of our Salvation, help,
 and free our Souls from Blame ;
 So shall our Pardon and Defence
 exalt thy glorious Name.
- 10 Let Infidels that scoffing say,
 where is the God they boast ?
 In Vengeance for thy slaughter'd Saints,
 perceive Thee to their Cost.
- 11 Lord, hear the sighing Pris'ners Moans,
 thy saving Pow'r extend ;
 Preserve the Wretches doom'd to die,
 from that untimely End.
- 12 On them, who us oppress, let all,
 our Suff'rings be repaid ;
 Make their Confusion seven Times more
 than what on us they laid.
- 13 So we thy People and thy Flock
 shall ever praise thy Name ;
 And with glad Hearts our grateful Thanks
 from Age to Age proclaim.

P S A L M LXXX.

- 1 O *Isr'el's* Shepherd, *Joseph's* Guide,
Our Pray'r's to Thee vouchsafe to hear ;
Thou that dost on the Cherubs ride,
Again in solemn State appear.
- 2 Behold how *Benjamin* expects,
With *Ephraim* and *Manasseb* join'd,
In our Deliv'rance, the Effects
Of thy resistless Strength to find.
- 3 Do Thou convert us, Lord, do Thou
The Lustre of thy Face display ;
And all the Ills we suffer now,
Like scatter'd Clouds shall pass away.
- 4 O Thou, whom Heav'nly Hosts obey,
How long shall thy fierce Anger burn ?
How long thy suff'ring People pray,
And to their Pray'r's have no Return ?
- 5 When hungry, we are forc'd to drench
Our scanty Food in Floods of Woe ;
When dry, our raging Thirst we quench
With Streams of Tears that largely flow.
- 6 For us the Heathen Nations round,
As for a common Prey contest :
Our Foes with spiteful Joy abound,
And at our lost Condition jest.
- 7 Do Thou convert us, Lord, do Thou
The Lustre of thy Face display,
And all the Ills we suffer now,
Like scatter'd Clouds shall pass away.

P A R T . II.

- 8 Thou brought'st a Vine from *Egypt's* Land ;
And casting out the Heathen Race,
Didst plant it with thine own Right-Hand,
And firmly fix'd it in their Place.
- 9 Before it Thou prepar'd'st the Way,
And mad'st it take a lasting Root.
Which, bless'd with thy indulgent Ray,
O'er all the Land did widely shoot.

- 10, 11 The Hills were cover'd with it's Shade,
 Its goodly Boughs did Cedars seem :
 Its Branches to the Sea were spread,
 And reach'd to proud *Euphrate's* Stream.
- 12 Why then hast Thou its Hedge o'erthrown,
 Which Thou hadst made so firm and strong ?
 Whilst all its Grapes, defenceless grown,
 Are pluck'd by those that walk along.
- 13 See how the bristling Forest Boar
 With dreadful Fury lays it waste ;
 Hark how the savage Monsters roar,
 And to their helpless Prey make haste.

P A R T III.

- 14 To Thee, O God of Hosts, we pray ;
 Thy wonted Goodness, Lord, renew :
 From Heav'n thy Throne this Vine survey,
 And her sad State with Pity view.
- 15 Behold the Vineyard made by Thee,
 Which thy Right-Hand did guard so long ;
 And keep that Branch from Danger free,
 Which for Thyself thou mad'st so strong.
- 16 To wasting Flames 'tis made a Prey,
 And all its spreading Boughs cut down ;
 At thy Rebuke they soon decay,
 And perish at thy dreadful Frown.
- 17 Crown Thou the King with good Succes,
 By thy Right-Hand secur'd from Wrong :
 The Son of Man in Mercy bless,
 Whom for Thyself Thou mad'st so strong.
- 18 So shall we still continue free
 From whatsoe'er deserves thy Blame ;
 And if once more reviv'd by Thee,
 Will always praise thy holy Name.
- 19 Do Thou convert us, Lord, do Thou
 The Lustre of thy Face display,
 And all the Ills we suffer now, —
 Like scatter'd Clouds shall pass away.

P S A L M LXXXI.

- I** **T**O God, our never-failing Strength,
with loud Applauses sing :
And jointly make a chearful Noise
to Jacob's aweful King.
- 2** Compose a Hymn of Praise, and touch
your Instruments of Joy ;
Let Psalteries and pleasant Harps
your grateful Skill employ.
- 3** Let Trumpets at the great New Moon
their joyful Voices raise,
To celebrate th' appointed Time,
the solemn Day of Praise:
- 4** For this a Statute was of old,
which Jacob's God decreed,
To be with pious Care observ'd
by Isr'el's chosen Seed.
- 5** This He for a Memorial fix'd,
when freed from Egypt's Land ;
Strange Nations barb'rous Speech we heard,
but could not understand,
- 6** Your burden'd Shoulders I reliev'd,
(thus seem'd our God to say)
Your servile Hands by Me were freed
from lab'ring in the Clay.
- 7** Your Ancestors, with Wrongs oppress'd,
to Me for Aid did call :
With Pity I their Suff'rings saw,
and set them free from all.
They fought for Me, and from the Clouds
in Thunder I reply'd :
At Meribah's contentious Stream
their Faith and Duty try'd.

P A R T II.

- 8** While I my solemn Will declare,
my chosen People, hear ;
If thou, O Isr'el, to my Words
wilt lend thy list'ning Ear ;

- 9 Then shall no God besides Myself
within thy Coasts be found ;
Nor shalt thou worship any God
of all the Nations round.
- 10 The Lord thy God am I, who thee
brought forth from *Egypt's Land* :
'Tis I that all thy just Desires
supply with lib'ral Hand.
- 11 But they, my chosen Race, refus'd
to hearken to my Voice ;
Nor would rebellious *Isr'el's Sons*
make Me their happy Choice.
- 12 So I, provok'd, resign'd them up,
to ev'ry Lust a Prey ;
And in their own perverse Designs
permitted them to stray.
- 13 O that my People wisely would
my just Commandments heed !
And *Isr'el* in my righteous Ways
with pious Care proceed !
- 14 Then should my heavy Judgments fall
on all that them oppose ;
And my avenging Hand be turn'd
against their num'rous Foes.
- 15 Their Enemies and mine should all
before my Footstool bend :
But as for them, their happy State
shall never know an End.
- 16 All Parts with Plenty shall abound ;
with finest Wheat their Field :
The barren Rocks, to please their Taste,
should richest Honey yield.

P S A L M LXXXII.

- 1 **G**OD in the great Assembly stand^t,
where his impartial Eye
In State surveys the earthly Gods,
and does their Judgments try.
- 2, 3 How dare ye then unjustly judge,
or be to Sinners kind ?

- Defend the Orphans and the Poor :
let such your Justice find.
- 4 Protect the humble helpless Man,
reduc'd to deep Distress,
And let not him become a Prey
to such as would oppress.
- 5 They neither know, nor will they learn,
but blindly rove and stray :
Justice and Truth, the World's Support,
thro' all the Land decay.
- 6 Well then might God in Anger say,
“ I've call'd ye by my Name :
“ I've said y're Gods, the Sons and Heirs
“ of my immortal Fame.
- 7 “ But ne'ertheless your unjust Deeds
“ to strict Account I'll call :
“ You all shall die like common Men,
“ like other Tyrants fall.”
- 8 Arise, and thy just Judgments, Lord,
throughout the Earth display ;
And all the Nations of the World
shall own thy righteous Sway.

P S A L M LXXXIII.

- 1 **H**OLD not thy Peace, O Lord our God,
no longer silent be ;
Nor with consenting quiet Looks
our Ruin calmly see !
- 2 For lo ! the Tumults of thy Foes
o'er all the Land are spread ;
And they which hate thy Saints and Thee,
lift up their threat'ning Head.
- 3 Against thy zealous People, Lord,
they craftily combine ;
And to destroy thy chosen Saints
have laid their close Design.
- 4 Come, let us cut them off, say they,
“ their Nation quite deface ;
“ That no Remembrance may remain
“ of Isr'a'l's chosen Race.”

- 5 Thus they against thy People's Peace
 consult with one Consent ;
And diff'ring Nations jointly leagu'd,
 their common Malice vent.
- 6 The *Ishm'elites* that dwell in Tents,
 with warlike *Edom* join'd ;
And *Moab*'s Sons our Ruin vow,
 with *Hagar*'s Race combin'd.
- 7 Proud *Ammon*'s Offspring, *Gebal* too
 with *Amalek* conspire :
The Lord of *Palestine*, and all
 the wealthy Sons of *Tyre*.
- 8 All these the strong *Affyrian* King
 their firm Ally have got :
Who with a pow'rful Army aids
 th' incestuous Race of *Lat.*

P A R T II.

- 9 But let such Vengeance come to them,
 As once to *Midian* came ;
To *Jabin* and proud *Sisera*,
 at *Kishon*'s fatal Stream.
- 10 When thy Right-Hand their num'rous Hosts
 near *Endor* did confound,
And left their Carcases for Dung
 to feed the hungry Ground.
- 11 Let all their mighty Men the Fate
 of *Zeb* and *Oreb* share ;
As *Zebah* and *Zalmunnah*, so
 let all their Princes fare.
- 12 Who, with the same Design inspir'd,
 thus vainly boasting spake,
“ In firm Possession for ourselves
 “ let us God's Houses take.”
- 13 To Ruin let them haste, like Wheels
 which downward swiftly move :
Like Chaff before the Winds let all
 their scatter'd Forces prove.
- 14, 15 As Flames consume dry Wood, or Heath
 that on parch'd Mountains grows,

So let thy fierce pursuing Wrath
with Terror strike thy Foes.

16, 17 Lord, shroud their Faces with Disgrace,
that they may own thy Name :

Or them confound, whose harden'd Hearts
thy gentler Means disclaim.

18 So shall the wond'ring World confess
that Thou, who claim'st alone
Jehovah's Name, o'er all the Earth
has rais'd thy lofty Throne.

P S A L M LXXXIV.

1 O God of Hosts, the mighty Lord,
how lovely is the Place
Where Thou, enthron'd in Glory, shew'st
the Brightness of thy Face !

2 My longing Soul faints with Desire
to view thy blest Abode :
my panting Heart and Flesh cry out
for Thee the living God.

3 The Birds, more happy far than I,
around thy Temple throng ;
Securely there they build, and there
securely hatch their Young.

4 O Lord of Hosts, my King and God,
how highly bless'd are they
Who in thy Temple always dwell,
and there thy Praise display !

5 Thrice happy they, whose Choice has Thee
their sure Protection made ;
Who long to tread the sacred Ways
that to thy Dwelling lead !

6 Who pass thro' parch'd and thirsty Vales,
yet no Refreshment want :
Their Pools are fill'd with Rain, which Thou
at their Request does grant.

7 Thus they proceed from Strength to Strength,
and still approach more near ;
'Till all on *Sion's* holy Mount
before their God appear.

8 O Lord,

- 8 O Lord, the mighty God of Hosts,
my just Requests regard !
Thou God of Jacob, let my Pray'r
be still with Favour heard :
- 9 Behold, O God, for Thou alone
can'st timely Aid dispense :
On thy anointed Servant look ;
be Thou his strong Defence.
- 10 For in thy Courts one single Day
'tis better to attend,
Than, Lord, in any Place besides
a Thousand Days to spend.
Much rather in God's House will I
the meanest Office take,
Than in the wealthy Tents of Sin
my pompous Dwelling make.
- 11 For God, who is our Sun and Shield,
will Grace and Glory give ;
And no good Thing will He with-hold
from them that justly live.
- 12 Thou, God, whom heav'nly Hosts obey,
how highly bless'd is he,
Whose Hope and Trust, securely plac'd,
is still repos'd on Thee !

P S A L M LXXXV.

- 1 L ORD, Thou hast granted to thy Land
the Favours we implor'd,
And faithful Jacob's captive Race
most graciously restor'd.
- 2, 3 Thy People's Sins Thou hast absolv'd,
and all their Guilt defac'd :
Thou hast not let thy Wrath flame on,
nor thy fierce Anger last.
- 4 O God, our Saviour, all our Hearts
to thy Obedience turn ;
That, quench'd with our repenting Tears,
thy Wrath no more may burn,
- 5, 6 For why should'st Thou be angry still,
and Wrath so long retain ?

- Revive us, Lord, and let thy Saints
thy wonted Comfort gain.
- 7 Thy gracious Favour, Lord, display,
which we have long implor'd ;
And for his wond'rous Mercy's Sake,
thy wonted Aid afford.
- 8 God's Answer patiently I'll wait ;
for He, with good Success,
(If they no more to Folly turn)
his mourning Saints will blefs.
- 9 To all that fear his holy Name,
his sure Salvation's near ;
And in its former happy State
our Nation shall appear.
- 10 For Mercy now with Truth is join'd,
and Righteousness with Peace ;
Like kind Companions absent long,
with friendly Arms embrace. [Heav'n
- 11, 12 Truth from the Earth shall spring, whilst
shall Streams of Justice pour ;
And God, from whom all Goodness flows,
shall endless Plenty show'r.
- 13 Before Him Righteousness shall march,
and his just Paths prepare ;
Whilst we his holy Steps purfue,
with constant Zeal and Care.

P S A L M LXXXVI.

- 1 **T**O my Complaint, O Lord my God,
thy gracious Ear incline ;
Hear me, distress'd and destitute
of all Relief but Thine ;
- 2 Do Thou, O God, preserve my Soul,
that does thy Name adore :
Thy Servant keep, and him, whose Trust
relies on Thee, restore.
- 3 To me, who daily Thee invoke,
thy Mercy, Lord, extend ;
- 4 Refresh thy Servant's Soul, whose Hopes
on Thee alone depend.

5 Thou,

- 5 Thou, Lord, art good, not only good,
but prompt to pardon too:
Of plenteous Mercy to all those
who for thy Mercy sue.
- 6 To my repeated humble Pray'r,
O Lord, attentive be;
- 7 When troubled, I on Thee will call,
for Thou wilt answer me.
- 8 Among the Gods there's none like Thee,
O Lord, alone divine!
To Thee as much inferior they,
as are their Works to Thine.
- 9 Therefore their great Creator Thee,
the Nations shall adore:
Their long misguided Pray'rs and Praise
to thy bleſſ'd Name restore.
- 10 All shall confess Thee great, and great
the Wonders Thou hast done;
Confess Thee God, Thee God supreme,
confess Thee God alone.

P A R T II.

- 11 Teach me thy Way, O Lord, and I
from Truth shall ne'er depart;
In Rev'rence to thy sacred Name
devoutly fix my Heart.
- 12 Thee will I praise, O Lord my God,
praise Thee with Heart sincere:
And to thy everlasting Name
eternal Trophies rear.
- 13 Thy boundless Mercy shewn to me,
transcends my Pow'r to tell;
For Thou hast oft redeem'd my Soul
from lowest Depths of Hell.
- 14 O God, the Sons of Pride and Strife
have my Destruction sought,
Regardless of thy Pow'r, that oft
has my Deliv'rance wrought:
- 15 But Thou thy constant Goodness did'st
to my Assistance bring;

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Of Patience, Mercy, and of Truth,
thou everlasting Spring !

- 16 O bounteous Lord, thy Grace and Strength
to me thy Servant show :
Thy kind Protection, Lord, on me,
thine Handmaid's Son, bestow.
17 Some Signal give, which my proud Foe
may see with Shame and Rage,
When Thou, O Lord, for my Relief
and Comfort dost engage.

P S A L M LXXXVII.

- 1 G OD's Temple crowns the holy Mount :
the Lord there condescends to dwell :
2 His *Sion*'s Gates, in his Account,
our *Isr'el*'s fairest Tents excel.
3 Fame glorious Things of Thee shall sing,
O City of th' Almighty King !
4 I'll mention *Rahab* with due Praise,
in *Babylon*'s Applauses join,
The Fame of *Ethiopia* raise,
with that of *Tyre* and *Palestine* ;
And grant that some, amongst them born,
their Age and Country did adorn.
5 But still of *Sion* I'll aver,
that many such from her proceed ;
Th' Almighty shall establish her.
6 His gen'ral List shall shew, when read,
That such a Person there was born,
And such did such an Age adorn.
7 He'll *Sion* find with Numbers fill'd
of such as merit high Renown ;
For Hand and Voice Musicians skill'd,
and (her transcending Fame to crown)
Of such she shall Successions bring
Like Waters from a living Spring.

P S A L M LXXXVIII.

- 1 **T**O Thee, my God and Saviour, I
By Day and Night address my Cry :
- 2 Vouchsafe my mournful Voice to hear,
To my Distress incline thine Ear ;
- 3 For Seas of Trouble me invade,
My Soul draws nigh to Death's cold Shade.
- 4 Like one whose Strength and Hopes are fled,
They number me among the Dead.
- 5 Like those, who, shrouded in the Grave,
From Thee no more Remembrance have ;
- 6 Cast off from thy sustaining Care,
Down to the Confines of Despair.
- 7 Thy Wrath has hard upon me lain,
Afflicting me with restless Pain ;
Me all thy Mountain Waves have prest,
Too weak, alas, to bear the least.
- 8 Remov'd from Friends, I sigh alone,
In a loath'd Dungeon laid, where none
A Visit will vouchsafe to me,
Confin'd, past Hopes of Liberty.
- 9 My Eyes from weeping never cease,
They waste, but still my Griefs increase ;
Yet daily, Lord, to Thee I've pray'd,
With outstretch'd Hand invok'd thy Aid.
- 10 Wilt Thou by Miracles revive
The Dead, whom Thou forsook'st alive ?
From Death restore, thy Praise to sing,
Whom Thou from Prison would'st not bring ?
- 11 Shall the mute Grave thy Love confess ?
A mould'ring Tomb thy Faithfulness ?
- 12 Thy Truth and Pow'r Renown obtain,
Where Darkness and Oblivion reign ?
- 13 To Thee, O Lord, I cry forlorn ;
My Pray'r prevents the early Morn.
- 14 Why haft Thou, Lord, my Soui forsook,
Nor once vouchsa'f'd a gracious Look ?
- 15 Prevailing Sorrows bear me down,
Which from my Youth with me have grown ;

- Thy Terrors past distract my Mind,
And Fears of blacker Days behind.
- 16 Thy Wrath has burst upon my Head,
Thy Terrors fill my Soul with Dread ;
- 17 Environ'd as with Waves combin'd,
And for a gen'ral Deluge join'd.
- 18 My Lovers, Friends, Familiars all
Remov'd from Sight, and out of Call ;
To dark Oblivion all retir'd,
Dead, or at least to me expir'd.

P S A L M LXXXIX.

- 1 **T**HY Mercies, Lord, shall be my Song,
My Song on them shall ever dwell ;
To Ages yet unborn my Tongue
Thy never-failing Truth shall tell.
- 2 I have affirm'd, and still maintain,
Thy Mercy shall for ever last ;
Thy Truth, that does the Heav'ns sustain,
Like them shall stand for ever fast.
- 3 Thus spak'st Thou by the Prophet's Voice,
“ With *David* I a League have made ;
“ To him, my Servant, and my Choice,
“ By solemn Oaths this Grant convey'd ;
- 4 “ While Earth and Seas, and Skies endure,
“ Thy Seed shall in my Sight remain ;
“ To them thy Throne I will ensure,
“ They shall to endless Ages reign.”
- 5 For such stupendous Truth and Love,
Both Heav'n and Earth just Praises owe,
By Choirs of Angels sung above,
And by assembled Saints below.
- 6 What Seraph of celestial Birth,
To vie with *Isr'el*'s God shall dare ?
Or who among the Gods of Earth,
With our Almighty Lord compare ?
- 7 With Rev'rence and religious Dread,
His Saints should to his Temple press :
His Fear thro' all their Hearts should spread,
Who his Almighty Name confess.

- 8 Lord God of Armies, who can boast
 Of Strength or Pow'r, like thine renown'd?
 Of such a num'rous faithful Host,
 As that which does thy Throne surround;
- 9 Thou dost the lawles Sea controul,
 And change the Prospect of the Deep;
 Thou mak'st the sleeping Billows roll,
 Thou mak'st the rolling Billows sleep.
- 10 Thou brak'st in Pieces *Rahab*'s Pride,
 And did'st oppressing Pow'r disarm;
 Thy scatter'd Foes have dearly try'd
 The Force of thy resistless Arm.
- 11 In Thee the sov'reign Right remains
 Of Earth and Heav'n: Thee, Lord, alone
 The World and all that it contains,
 Their Maker and Preserver own.
- 12 The Poles on which the Globe does rest,
 Were form'd by thy creating Voice;
 Tabor and *Hermon*, East and West,
 In thy sustaining Pow'r rejoice.
- 13 Thy Arm is mighty, strong thy Hand,
 Yet, Lord, thou dost with Justice reign;
- 14 Posseß'd of absolute Command,
 Thou Truth and Mercy dost maintain.
- 15 Happy, thrice happy, they who hear
 Thy sacred Trumpets joyful Sound;
 Who may at Festivals appear,
 With thy most glorious Presence crown'd.
- 16 Thy Saints shall always be o'erjoy'd,
 Who on thy sacred Name rely;
 And, in thy Righteousness employ'd,
 Above their Foes be rais'd on high,
- 17 For in thy Strength they shall advance,
 Whose Conquests from thy Favour spring,
- 18 The Lord of Hosts is our Defence,
 And *Isr'el*'s God our *Isr'el*'s King.
- 19 Thus spak'st Thou by thy Prophet's Voice,
 “ A mighty Champion I will fend:
 “ From *Judah*'s Tribe have I made Choice
 “ Of one who shall the rest defend.

- 20 " My Servant *David* I have found,
 " With holy Oil anointed him ;
 21 " Him shall the Hand support that crown'd,
 " And guard that gave the Diadem.
 22 " No Prince from him shall Tribute force,
 " No Son of Strife shall him annoy ;
 23 " His spiteful Foes I will disperse,
 " And them before his Face destroy.
 24 " My Truth and Grace shall him sustain ;
 " His Armies, in well-order'd Ranks,
 25 " Shall conquer, from the *Tyrian* Main,
 " To *Tygris* and *Euphrates'* Banks.
 26 " Me for his Father he shall take,
 " His God and Rock of Safety call ;
 27 " Him I my first-born Son will make,
 " And earthly Kings his Subjects all.
 28 " To him my Mercy I'll secure,
 " My Cov'nant make for ever fast.
 29 " His Seed for ever shall endure,
 " His Throne, 'till Heav'n dissolves, shall last.

P A R T II.

- 30 " But if his Heirs my Law forsake,
 " And from my sacred Precepts stray ;
 31 " If they my Statutes break,
 " Nor strictly my Commands obey ;
 32 " Their Sins I'll visit with a Rod,
 " And for their Folly make them smart ;
 33 " Yet will not cease to be their God,
 " Nor from my Truth, like them, depart.
 34 " My Cov'nant I will ne'er revoke,
 " But in Remembrance fast retain ;
 " The Thing that once my Lips have spoke,
 " Shall in eternal Force remain.
 35 " Once have I sworn, but once for all,
 " And made my Holiness the Tie,
 " That I my Grant will ne'er recall,
 " Nor to my Servant *David* lie.
 36 " Whose Throne and Race the constant Sun
 " Shall, like his Course, establish'd see :

- 37 " Of this my Oath, thou conscious Moon,
 " In Heav'n my faithful Witness be."
- 38 Such was thy gracious Promise, Lord ;
 But thou hast now our Tribes forsook,
 Thy own Anointed hast abhor'd,
 And turn'd on him thy wrathful Look.
- 39 Thou seemest to have render'd void
 The Cov'nant with thy Servant made,
 Thou hast his Dignity destroy'd
 And in the Dust his Honour laid,
- 40 Of Strong-holds Thou hast him bereft,
 And brought his Bulwarks to decay ;
- 41 His frontier Coasts defenceless left,
 A public Scorn, and common Prey.
- 42 His Ruin does glad Triumphs yield
 To Foes advanc'd by Thee to Might :
- 43 Thou hast his conqu'ring Sword unsteel'd,
 His Valour turn'd to shameful Flight.
- 44 His Glory is to Darkness fled,
 His Throne is levell'd with the Ground ;
- 45 His Youth to wretched Bondage led,
 With Shame o'erwhelm'd and Sorrow drown'd,
- 46 How long shall we thy Absence mourn ?
 Wilt Thou for ever, Lord, retire ?
 Shall thy consuming Anger burn,
 'Till that and we at once expire ?
- 47 Consider, Lord, how short a Space
 Thou dost for mortal Life ordain ;
 No Method to prolong the Race,
 But loading it with Grief and Pain.
- 48 What Man is he that can controul
 Death's strict unalterable Doom ?
 Or rescue from the Grave his Soul,
 The Grave that must Mankind entomb ?
- 49 Lord, where's thy Love, thy boundless Grace,
 The Oath to which thy Truth did seal,
 Consign'd to *David* and his Race,
 The Grant which Time should ne'er repeal ?
- 50 See how thy Servants treated are
 With Infamy, Reproach, and Spite ;

Which

Which in my silent Breast I bear
From Nations of licentious Might.

- 51 How they, reproaching thy great Name,
Have made thy Servants' Hope their Jeſt :
52 Yet thy just Praifes we'll proclaim,
And ever sing, *The Lord be bleſt.*

Amen, Amen.

P S A L M X C.

- 1 O LORD, the Saviour and Defence
of us thy chosen Race,
From Age to Age Thou still haſt been
our ſure abiding Place.
- 2 Before Thou brought'ſt the Mountains forth,
or th' Earth and World diſt frame,
Thou always wert the mighty God,
and ever art the fame.
- 3 Thou turneft Man, O Lord, to Duft,
of which he firſt was made ;
And when Thou ſpeak'ſt the Word, *Return,*
'tis iſtantly obey'd.
- 4 For in thy Sight a thouſand Years
are like a Day that's paſt,
Or like a Watch in Dead of Night,
whose Hours unmind'd waste.
- 5 Thou ſweep'ſt us off as with a Flood,
we vaniſh hence like Dreams ;
At firſt we grow like Grafs that feels
the Sun's reviving Beams :
- 6 But howſoever fresh and fair
its Morning Beauty shows ;
'Tis all cut down, and wither'd quite,
before the Ev'ning close.
- 7, 8 We by thine Anger are conſum'd,
and by thy Wrath diſmay'd ;
Our public Crimes and ſecret Sins
before thy Sight are laid.
- 9 Beneath thy Anger's fad Effeſt
our drooping Days we ſpend ;
Our unregarded Years break off,
like Tales that quickly end.

10 Our

- 10 Our Term of Time is Seventy Years,
an Age that few survive :
But if, with more than common Strength,
to Eighty we arrive ;
Yet then our boasted Strength decays,
to Sorrow turn'd and Pain :
So soon the slender Thread is cut,
and we no more remain.

P A R T II.

- 11 But who thy Anger's dread Effects
does, as he ought, revere ?
And yet thy Wrath doth fall or rise,
as more or less we fear.
- 12 So teach us, Lord, th' uncertain Sum
of our short Days to mind,
That to true Wisdom all our Hearts
may ever be inclin'd.
- 13 O to thy Servants, Lord, return,
and speedily relent !
As we of our Misdeeds, do Thou
of our just Doom repent.
- 14 To satisfy and cheer our Souls,
thy early Mercy send ;
That we may all our Days to come,
in Joy and Comfort spend ;
- 15 Let happy Times with large Amends
dry up our former Tears,
Or equal at the leaft the Term
of our afflicted Years.
- 16 To all thy Servants, Lord, let this
thy wond'rous Work be known,
And to our Offspring yet unborn,
thy glorious Pow'r be shwon.
- 17 Let thy bright Rays upon us shine,
give Thou our Work Success ;
The glorious Work we have in Hand
do Thou vouchsafe to bless.

P S A L M XCI.

- 1 **H**E that has God his Guardian made,
Shall, under the Almighty's Shade,
secure and undisturb'd abide.
- 2 Thus to my Soul, of Him I'll say,
He is my Fortress and my Stay,
my God in whom I will confide.
- 3 His tender Love and watchful Care
Shall free thee from the Fowler's Snare,
and from the noisome Pestilence :
- 4 He over thee his Wings shall spread,
And cover thy unguarded Head ;
his Truth shall be thy strong Defence.
- 5 No Terrors that surprize by Night,
Shall thy undaunted Courage fright,
nor deadly Shafts that fly by Day ;
- 6 Nor Plagues of unknown Rife, that kills
In Darkness, nor infectious Ills
that in the hottest Season slay.
- 7 A thousand at thy Side shall die,
At thy Right-hand ten thousand lie,
while thy firm Health untouch'd remains :
- 8 Thou only shalt look on and see
The Wicked's sad Catastrophe,
and count the Sinner's mournful Gains.
- 9 Because (with well-plac'd Confidence)
Thou mak'st the Lord thy sure Defence,
and on the Highest dost rely ;
- 10 Therefore no Ill shall thee befall,
Nor to thy healthful Dwelling shall
any infectious Plague draw nigh.
- 11 For He throughout thy happy Days,
To keep thee safe in all thy Ways,
shall give his Angels strict Commands ;
- 12 And they, lest thou should'st chance to meet
With some rough Stone to wound thy Feet,
shall bear thee safely in their Hands.
- 13 Dragons and Asps that thirst for Blood,
And Lions roaring for their Food,
beneath his conqu'ring Feet shall lie.

- 14 Because he lov'd and honour'd Me,
Therefore, says God, I'll set him free,
and fix his Throne on high.
- 15 He'll call; I'll answer when he calls,
And rescue him when Ill befalls;
increase his Honour and his Wealth:
- 16 And when, with undisturb'd Content,
His long and happy Life is spent,
his End I'll crown with saving Health.

P S A L M XCII.

- 1 **H**OW good and pleasant must it be
to thank the Lord most High;
And with repeated Hymns of Praise,
his Name to magnify.
- 2 With ev'ry Morning's early Dawn,
his Goodness to relate;
And of his constant Truth, each Night,
the glad Effects repeat.
- 3 To ten-string'd Instruments we'll sing,
with tuneful Psalm'ries join'd;
And to the Harp, with solemn Sounds,
for sacred Use design'd.
- 4 For thro' thy wond'rous Works, O Lord,
Thou mak'st my Heart rejoice;
The Thoughts of them shall make me glad,
and shout with cheerful Voice.
- 5, 6 How wond'rous are thy Works, O Lord,
how deep are thy Decrees!
Whose winding Tracks, in secret laid,
no stupid Sinner sees.
- 7 He little thinks, when wicked Men,
like Grass look fresh and gay,
How soon their short-liv'd Splendor must
for ever pass away.
- 8, 9 But Thou, my God, art still most High;
and all thy lofty Folly Foes,
Who thought they might securely sin,
shall be o'erwhelm'd with Woes.
- 10 Whilst

- 10 Whilst Thou exalt'st my sov'reign Pow'r,
and mak'st it largely spread ;
And with refreshing Oil anoint'st
my consecrated Head.
- 11 I soon shall see my stubborn Foes
to utter Ruin brought ;
And hear the dismal End of those
who have against me fought.
- 12 But righteous Men, like fruitful Palms,
shall make a glorious Show ;
As Cedars that on *Lebanon*,
in stately Order grow.
- 13, 14 These, planted in the House of God,
within his Courts shall thrive ;
Their Vigour and their Lustre both
shall in old Age revive.
- 15 Thus will the Lord his Justice shew ;
and God my strong Defence ;
Shall due Rewards to all the World
impartially dispense.

P S A L M XCIII.

- 1 **W**ITH Glory clad, with Strength array'd,
the Lord, that o'er all Nature reigns,
The World's Foundations strongly laid,
and the vast Fabric still sustains.
- 2 How surely 'stablish'd is thy Throne !
which shall no Change or Period see ;
For Thou, O Lord, and Thou alone,
art God from all Eternity.
- 3, 4 The Floods, O Lord, lift up their Voice,
and toss the troubled Waves on high ;
But God above can still their Noife,
and make the angry Sea comply.
- 5 Thy Promise, Lord, is ever sure,
and they that in thy House would dwell,
That happy Station to secure,
must still in Holiness excel.

P S A L M XCIV.

- 1, 2 O GOD, to whom Vengeance belongs,
thy Justice now disclose :
Arise, Thou Judge of all the Earth,
and crush thy haughty Foes.
- 3, 4 How long, O Lord, shall sinful Men
their solemn Triumphs make ?
How long their wicked Actions boast,
and insolently speak ?
- 5, 6 Not only they thy Saints oppres,
but, unprovok'd, they spill
The Widow's and the Stranger's Blood,
and helpless Orphans kill.
- 7 " And yet the Lord shall ne'er perceive,
" (profanely thus they speak)
" Nor any Notice of our Deeds
" the God of Jacob take."
- 8 At length, ye stupid Fools, your Wants
endeavour to discern ;
In Folly will you still proceed,
and Wisdom never learn ?
- 9, 10 Can He be deaf who form'd the Ear,
or blind who fram'd the Eye ?
Shall Earth's great Judge not punish those,
who his known Will defy ?
- 11 He fathoms all the Thoughts of Men,
to Him their Hearts lie bare ;
His Eye survives them all, and sees
how vain their Counsels are.

P A R T II.

- 12 Bless'd is the Man whom Thou, O Lord,
in Kindness dost chastise,
And by thy sacred Rules to walk
dost lovingly advise.
- 13 This Man shall Rest and Safety find
in Seasons of Distress :
Whilst God prepares a Pit for those
that stubbornly transgress.

- 14 For God will never from his Saints
 his Favour wholly take ;
 His own Possession and his Lot,
 He will not quite forsake.
- 15 The World shall then confess Thee just
 in all that Thou hast done ;
 And those that chuse thy upright Ways,
 shall in those Paths go on.
- 16 Who will appear in my Behalf,
 when wicked Men invade ?
 Or who, when Sinners would oppress,
 my righteous Cause shall plead ?
- 17, 18, 19 Long since had I in Silence slept,
 but that the Lord was near,
 To stay me when I slipt ; when sad,
 my troubled Heart to chear.
- 20 Wilt Thou, who art a God most just,
 their sinful Throne sustain,
 Who make the Law a fair Pretence
 their wicked Ends to gain ?
- 21 Against the Lives of righteous Men
 they form their close Design ;
 The Blood of Innocents to spill,
 in solemn League combine.
- 22 But my Defence is firmly plac'd
 in God the Lord most High ;
 He is my Rock to which I may
 for Refuge always fly.
- 23 The Lord shall cause their ill Designs
 on their own Heads to fall :
 He in their Sins shall cut them off,
 our God shall slay them all.

P S A L M XCV.

- 1 **O** COME, loud Anthems let us sing,
 Loud Thanks to our Almighty King :
 For we our Voices high should raise,
 When our Salvation's Rock we praise.
- 2 Into his Presence let us haste,
 To thank him for his Favours past ;

To

- To him address, in joyful Songs,
The Praise that to his Name belongs.
- 3 For God the Lord, enthron'd in State,
Is, with unrivall'd Glory, great :
A King superior far to all
Whom by his Title God we call.
- 4 The Depths of Earth are in his Hand,
Her secret Wealth at his Command ;
The Strength of Hills that threat the Skies,
Subjected to his Empire lies.
- 5 The rolling Ocean's vast Abyss
By the same Sov'reign Right is his :
'Tis mov'd by his Almighty Hand,
That form'd and fix'd the solid Land.
- 6 O let us to his Courts repair,
And bow with Adoration there :
Down on our Knees devoutly all
Before the Lord our Maker fall.
- 7 For he's our God, our Shepherd He,
His Flock and Pasture Sheep are we.
If then, you'll (like his Flock) draw near,
To-day if you his Voice will hear,
- 8 Let not your harden'd Hearts renew
Your Fathers Crimes and Judgments too ;
Nor here provoke my Wrath, as they
In desart Plains of Meribah,
- 9 When thro' the Wilderness they mov'd,
And me with fresh Temptations prov'd :
They still thro' Unbelief rebell'd,
While they my wondrous Works beheld.
- 10, 11 They forty Years my Patience griev'd,
Tho' daily I their Wants reliev'd.
Then—'Tis a faithless Race I said,
Whose Heart from me has always stray'd ;
They ne'er will tread my righteous Path :
Therefore to them, in settled Wrath,
Since they despis'd my Rest, I sware,
That they should never enter there.

P S A L M XCVI.

- 1 SING to the Lord a new-made Song ;
 Let Earth, in one assembled Throng,
 Her common Patron's Praise resound.
- 2 Sing to the Lord, and blefs his Name,
 From Day to Day his Praise proclaim,
 Who us has with Salvation crown'd.
- 3 To Heathen Lands his Fame rehearse,
 His Wonders to the Universe :
- 4 He's great, and greatly to be prais'd ;
 In Majesty and Glory rais'd
 Above all other Deities.
- 5 For Pageantry and Idols all
 Are they whom Gods the Heathen call :
 He only rules who made the Skies.
- 6 With Majesty and Honour crown'd,
 Beauty and Strength his Throne surround ;
- 7 Be therefore both to Him restor'd
 By you, who have false Gods ador'd ;
 Ascribe due Honour to his Name :
- 8 Peace Off'rings on his Altar lay,
 Before his Throne your Homage pay,
 Which He, and He alone can claim.
- 9 To worship at his sacred Court,
 Let all the trembling World resort.
- 10 Proclaim aloud *Jehovah* reigns,
 Whose Pow'r the Universe sustains,
 And banish'd Justice will restore.
- 11 Let therefore Heav'n new Joys confess,
 And heav'nly Mirth let Earth express ;
 Its loud Applause the Ocean roar ;
 Its mute Inhabitants rejoice,
 And for this Triumph find a Voice.
- 12 For Joy let fertile Vallies sing,
 The chearful Groves their Tribute bring ;
 The tuneful Choir of Birds awake,
- 13 The Lord's Approach to celebrate,
 Who now sets out with awful State,
 His Circuit thro' the Earth to take.

From Heav'n to judge the World He's come,
With Justice to reward and doom.

P S A L M XCVII.

- 1 JEHOVAH reigns, let all the Earth
In his just Government rejoice ;
Let all the Isles with sacred Mirth,
In his Applause unite their Voice.
- 2 Darkness and Clouds of awful Shade
His dazzling Glory shroud in State :
Justice and Truth his Guards are made,
And fix'd by his Pavilion wait.
- 3 Devouring Fire before his Face
His Foes around with Vengeance struck :
- 4 His Lightnings set the World on Blaze,
Earth saw it, and with Terror shook.
- 5 The proudest Hills his Presence felt,
Their Height nor Strength could Help afford ;
The proudest Hills like Wax did melt
In Presence of th' Almighty Lord.
- 6 The Heav'ns, his Righteousness to shew,
With Storms of Fire our Foes pursu'd ;
And all the trembling World below
Have his descending Glory view'd.
- 7 Confounded be their impious Host,
Who make the Gods to whom they pray :
All who of Pageant Idols boast,
To him, ye Gods, your Worship pay.
- 8 Glad *Sion* of thy Triumph heard,
And *Judah*'s Daughters were o'erjoy'd :
Because thy righteous Judgments, Lord,
Have Pagan Pride and Pow'r destroy'd.
- 9 For thou, O God, art seated high ;
Above Earth's Potentates enthron'd :
Thou, Lord, unrivall'd in the Sky,
Supreme by all the Gods art own'd.
- 10 You who to serve this Lord aspire,
Abhor what's ill, and Truth esteem :
He'll keep his Servants Souls entire,
And them from wicked Hands redeem.

- 11 For Seeds are sown of glorious Light,
 A future Harvest for the Just ;
 And Gladness for the Heart that's right,
 To recompense its pious Trust.
- 12 Rejoice ye Righteous in the Lord,
 Memorials of his Holiness,
 Deep in your faithful Breasts record,
 And with your thankful Tongues confess.

P S A L M . XCVIII.

- 1 **S**ING to the Lord a new-made Song,
 who wond'rous Things has done ;
 With his Right-Hand and holy Arm,
 the Conquest He has wön.
- 2 The Lord has thro' th' astonish'd World
 display'd his saving Might,
 And made his righteous Acts appear
 in all the Heathens' Sight.
- 3 Of *Isr'el*'s House his Love and Truth
 have ever mindful been ;
 Wide Earth's remotest Parts the Pow'r
 of *Isr'el*'s God have seen.
- 4 Let therefore Earth's Inhabitants
 their cheerful Voices raise,
 And all with universal Joy
 resound their Maker's Praise.
- 5 With Harp and Hymns soft Melody,
 into the Concert bring
- 6 The Trumpet and shrill Cornet's Sound
 before th' Almighty King.
- 7 Let the loud Ocean roar her Joy,
 with all that Seas contain :
 The Earth and her Inhabitants
 join Concert with the Main.
- 8 With Joy let Riv'lets swell to Streams,
 to spreading Torrents they ;
 And echoing Vales, from Hill to Hill,
 redoubled Shouts convey ;
- 9 To welcome down the World's great Judge,
 who does with Justice come,

And

And, with impartial Equity,
both to reward and doom.

P S A L M XCIX.

- 1 **J**EHOVAH reigns, let therefore all
the guilty Nations quake :
On Cherub's Wings he sits enthron'd :
let Earth's Foundation shake.
- 2 On *Sion's* Hill He keeps his Court,
his Palace make her Tow'rs ;
Yet thence his Sov'reignty extends
supreme o'er earthly Pow'rs.
- 3 Let therefore all with Praise address
his great and dreadful Name,
And with his unresisted Might,
his Holiness proclaim.
- 4 For Truth and Justice, in his Reign,
of Strength and Pow'r take Place ;
His Judgments are with Righteousness
dispens'd to *Jacob's* Race.
- 5 Therefore exalt the Lord our God,
before his Footstool fall ;
And with his unresisted Might,
his Holiness extol.
- 6 *Moses* and *Aaron* thus of old,
among his Priests ador'd ;
Among his Prophets *Samuel* thus
his sacred Name implor'd.
Distress'd, upon the Lord they call'd,
who ne'er their Suit deny'd ;
But, as with Rev'rence they implor'd,
He graciously reply'd.
- 7 For, with their Camp, to guide their March,
the cloudy Pillar mov'd ;
They kept his Laws, and to his Will
obedient Servants prov'd.
- 8 He answ'red them, forgiving oft
his People for their Sake ;
And those who rashly them oppos'd,
did sad Examples make.

- 9 With Worship at his sacred Courts
exalt our God and Lord;
For He, who only holy is,
alone should be ador'd.

P S A L M C.

- 1, 2 **W**ITH one Consent let all the Earth
to God their cheerful Voices raise ;
Glad Homage pay with awful Mirth,
and sing before Him Songs of Praise.
3 Convinc'd that He is God alone,
from whom both we and all proceed,
We, whom he chuses for his own,
the Flock that he vouchsafes to feed.
4 O enter then his Temple Gate,
thence to his Courts devoutly press,
And still your grateful Hymns repeat,
and still his Name with Praises bless.
5 For He's the Lord supremely good,
his Mercy is for ever sure ;
His Truth, which always firmly stood,
to endless Ages shall endure.

P S A L M CI.

- 1 **O**f Mercy's never-failing Spring,
And stedfast Judgment I will sing ;
And since they both to Thee belong,
To Thee, O Lord, address my Song.
2 When, Lord, Thou shalt with me reside,
Wise Discipline my Reign shall guide ;
With blameless Life myself I'll make
A Pattern for my Court to take.
3 No ill Design will I pursue,
Nor those my Fav'rites make that do.
4 Who to Reproof have no Regard,
Him will I totally discard.
5 The private Slanderer shall be
In public Justice doom'd by me :
From haughty Looks I'll turn aside,
And mortify the Heart of Pride.

- 6 But Honesty, call'd from her Cell,
In Splendor at my Court shall dwell :
Who Virtue's Practice make their Care,
Shall have the first Preferments there.
- 7 No Politicks shall recommend
His Country's Foe to be my Friend :
None e'er shall to my Favour rise
By flatt'ring or malicious Lies.
- 8 All those who wicked Courses take,
An early Sacrifice I'll make :
Cut off, destroy, till none remain
God's holy City to prophane.

P S A L M CII.

- 1 WHEN I pour out my Soul in Pray'r,
do Thou, O Lord, attend ;
To thy eternal Throne of Grace
let my sad Cry ascend.
- 2 O hide not Thou thy glorious Face
in Times of deep Distress :
Incline thine Ear, and when I call,
my Sorrows soon redress.
- 3 Each cloudy Portion of my Life
like scatter'd Smoke expires :
My shrivell'd Bones are like a Hearth
that's parch'd with constant Fires.
- 4 My Heart, like Grass that feels the Blast
of some infectious Wind,
Does languish so with Grief, that scarce
my needful Food I mind.
- 5 By Reason of my sad Estate,
I spend my Breath in Groans :
My Flesh is worn away, my Skin
scarce hides my starting Bones.
- 6 I'm like a Pelican become,
that does in Desarts mourn :
Or like an Owl that sits all Day
on barren Trees forlorn.
- 7 In Watchings or in restless Dreams
the Night by me is spent,

- As by those solitary Birds
that lonesome Roofs frequent.
- 8 All Day by railing Foes I'm made
the Subject of their Scorn ;
Who all, possess'd with furious Rage,
have my Destruction fworn.
- 9 When grov'ling on the Ground I lie,
oppres'd with Grief and Fears ;
My Bread is strew'd with Ashes o'er,
my Drink is mix'd with Tears.
- 10 Because on me with double Weight
thy heavy Wrath doth lie ;
For Thou, to make my Fall more great,
did'st lift me up on high.
- 11 My Days just haft'ning to their End,
are like an Ev'ning Shade :
My Beauty does, like wither'd Grafs,
my waning Lustre fade.
- 12 But thy eternal State, O Lord,
no Length of Time shall waste :
The Mem'ry of thy wond'rous Works
from Age to Age shall last.
- 13 Thou shalt arise, and *Sion* view
with an unclouded Face :
For now her Time is come, thy own
appointed Day of Grace.
- 14 Her scatter'd Ruins by thy Saints
with Pity are survey'd :
They grieve to see her lofty Spires
in Dust and Rubbish laid.
- 15, 16 The Name and Glory of the Lord
all Heathen Kings shall fear ;
When He shall *Sion* build again,
and in full State appear.
- 17, 18 When He regards the Poor's Request,
nor slighteth their earnest Pray'r ;
Our Sons, for this recorded Grace,
shall his just Praise declare.
- 19 For God, from his Abode on high,
his gracious Beams display'd :

- The Lord from Heav'n, his lofty Throne,
hath all the Earth survey'd.
- 20 He listen'd to the Captive Moans,
He heard their mournful Cry,
And freed, by his resistless Pow'r,
the Wretches doom'd to die.
- 21 That they, in *Sion* where He dwells,
might celebrate his Fame,
And thro' the holy City sing
loud Praises to his Name,
- 22 When all the Tribes assembling there,
their solemn Vows address,
And neighb'ring Lands with glad Consent,
the Lord their God confess.
- 23 But ere my Race is run, my Strength
through his fierce Wrath decays ;
He has, when all my Wishes bloom'd,
cut short my hopeful Days.
- 24 Lord, end not Thou my Life, said I,
when Half is scarcely past ;
Thy Years, from worldly Changes free,
to endless Ages last.
- 25 The strong Foundations of the Earth
of old by Thee were laid ;
Thy Hands the beauteous Arch of Heav'n
with wond'rous Skill have made :
- 26, 27 Whilst Thou for ever shalt endure,
they soon shall pass away ;
And like a Garment often worn,
shall tarnish and decay.
Like that, when Thou ordain'st their Change,
to thy Command they bend ;
But thou continu'st still the same,
nor have thy Years an End.
- 28 Thou to the Children of thy Saints
shall lasting Quiet give ;
Whose happy Race, securely fix'd,
shall in thy Presence live.

P S A L M CIII.

- 1, 2 **M**Y Soul, inspir'd with sacred Love,
God's holy Name for ever bless :
Of all his Favours mindful prove,
and still thy grateful Thanks expres.
- 3, 4 'Tis He that all thy Sins forgives,
and after Sicknes makes thee sound :
From Danger he thy Life retrieves,
by him with Grace and Mercy crown'd.
- 5, 6 He with good Things thy Mouth supplies,
thy Vigour, Eagle-like, renewes ;
He, when the guiltless Suff'rer cries,
his Foes with just Revenge pursues.
- 7 God made of old his righteous Ways
to *Moses* and our Fathers known ;
His Works, to his eternal Praise,
were to the Sons of *Jacob* shwon.
- 8 The Lord abounds with tender Love,
and unexampled Acts of Grace :
His waken'd Wrath doth slowly move,
his willing Mercy flies apace.
- 9, 10 God will not always harshly chide,
but with his Anger quickly part ;
And loves his Punishments to guide,
more by his Love than our Desert.
- 11 As high as Heav'n its Arch extends
above this little Spot of Clay ;
So much his boundless Love transcends
the small Respects that we can pay.
- 12, 13 As far as 'tis from East to West,
so far hath He our Sins remov'd,
Who with a Father's tender Breast
hath such as fear'd him always lov'd.
- 14, 15 For God, who all our Frame surveys,
considers that we are but Clay ;
How fresh soe'er we seem, our Days
like Grafs or Flow'rs must fade away :
- 16, 17 Whilst they are nipp'd with sudden Blasts,
nor can we find their former Place ;

God's

God's faithful Mercy ever lasts,
to those that fear Him, and their Race.

- 18 This shall attend on such as still
proceed in his appointed Way;
And who not only know his Will,
but to it just Obedience pay.
- 19, 20 The Lord, the universal King,
in Heav'n has fix'd his lofty Throne:
To Him, ye Angels, Praises sing,
in whose great Strength his Pow'r is shewn.
Ye that his just Commands obey,
and hear and do his sacred Will;
- 21 Ye Hosts of his this Tribute pay,
who still what he ordains fulfil.
- 22 Let ev'ry Creature jointly bless
the mighty Lord: And thou, my Heart,
With grateful Joy thy Thanks express,
and in this Concert bear thy Part.

P S A L M CIV.

- 1 BLESS God, my Soul; Thou, Lord, alone
possessest Empire without Bounds,
With Honour Thou art crown'd, thy Throne
eternal Majesty surrounds.
- 2 With Light thou dost thyself enrobe,
and Glory for a Garment take;
- 3 Heav'n's Curtains stretch beyond the Globe,
thy Canopy of State to make.
- 4 God builds on liquid Air, and forms
his Palace-Chambers in the Skies;
The Clouds his Chariots are, and Storms
the swift-wing'd Steeds with which he flies.
- 5 As bright as Flame, as swift as Wind,
his Ministers Heav'n's Palace fill,
To have their sundry Tasks assign'd,
all proud to serve their Sov'reign's Will.
- 6 Earth on her Centre fix'd, He set,
her Face with Waters overspread;
Nor proudest Mountains dar'd, as yet,
to lift above the Wayes their Head.

- 7 But when thy awful Face appear'd,
th' insulting Waves dispers'd ; they fled,
When once thy Thunder's Voice they heard,
And by their Haste confess'd their Dread.
- 8 Thence up by secret Tracts they creep ;
and gushing from the Mountains Side,
Thro' Vallyes travel to the Deep,
appointed to receive their Tide.
- 9 There hast thou fix'd the Ocean's Bounds,
the threat'ning Surges to repel ;
That they no more o'erpass their Mounds,
nor to a second Deluge swell.

P A R T II.

- 10 Yet thence in smaller Parties drawn
the Sea recovers her lost Hills ;
And starting Springs from ev'ry Lawn,
surprise the Vales with plenteous Rills.
- 11 The Fields tame Beasts are thither led,
weary with Labour, faint with Drought ;
And Asses on wild Mountains bred,
have Sense to find these Currents out.
- 12 There shady Trees from scorching Beams,
yield Shelter to the feather'd Throng ;
They drink, and to the bounteous Streams
return the Tribute of their Song.
- 13 His Rains from Heav'n parch'd Hills recruit,
that soon transinit the liquid Store ;
Till Earth is burthen'd with her Fruit,
and Nature's Lap can hold no more ;
- 14 Grass for our Cattle to devour,
He makes the Growth of ev'ry Field ;
Herbs for Man's Use, of various Pow'r,
that either Food or Physic yield.
- 15 With cluster'd Grapes He crowns the Vine,
to cheer Man's Heart oppres'd with Cares ;
Gives Oil that makes his Face to shine,
and Corn that wasted Strength repairs.

P A R T III.

- 16 The Trees of God, without the Care
or Art of Man, with Sap are fed ;
The Mountain Cedar looks as fair,
as those in Royal Gardens bred.
- 17 Safe in the lofty Cedar's Arms
the Wand'lers of the Air may rest ;
The hospitable Pine from Harms
protects the Stork, her pious Guest.
- 18 Wild Goats the craggy Rock ascend,
its tow'ring Heights their Fortress make,
Whose Cells in Labyrinths extend,
where feebler Creatures Refuge take.
- 19 The Moon's inconstant Aspect shews
th' appointed Seasons of the Year ;
Th' instructed Sun his Duty knows,
his Hours to rise and disappear.
- 20, 21 Darkness He makes the Earth to shroud,
when Forest Beasts securely stray ;
Young Lions roar their Wants aloud
to Providence, that sends them Prey.
- 22 They range all Night, on Slaughter bent,
till summon'd by the rising Morn,
To skulk in Dens, with one Consent,
the conscious Ravages return.
- 23 Forth to the Tillage of his Soil,
the Husbandman securely goes,
Commencing with the Sun his Toil,
with him returns to' his Repose.
- 24 How various, Lord, thy Works are found ;
for which thy Wisdom we adore !
The Earth is with thy Treasure crown'd,
till Nature's Hand can grasp no more.

P A R T IV.

- 25 But still, the vast unfathom'd Main
of Wonders a new Scene supplies,
Whose Depths Inhabitants contain
of ev'ry Form and ev'ry Size.

- 26 Full freighted Ships from ev'ry Port,
there cut th'ir unmolested Way ;
Leviathan, whom there to sport
Thou mad'st, has Compass there to play.
- 27 These various Troops of Sea and Land,
in Sense of common Want agree :
All wait on thy dispensing Hand,
and have their daily Alms from Thee.
- 28 They gather what thy Stores disperse,
without their Trouble to provide :
Thou op'st thy Hand, the Universe,
the craving World, is all supply'd.
- 29 Thou for a Moment hid'st thy Face,
the num'rous Ranks of Creatures mourn :
Thou tak'st their Breath, all Nature's Race
forthwith to Mother Earth return.
- 30 Again Thou send'st thy Spirit forth,
t' inspire the Mass with vital Seed ;
Nature's restor'd, and Parent Earth
smiles on her new-created Breed.
- 31 Thus through successive Ages stands
firm fix'd thy providential Care ;
Pleas'd with the Work of thy own Hands,
Thou dost the Wastes of Time repair.
- 32 One Look of Thine, one wrathful Look,
Earth's panting Breast with Terror fills ;
One Touch from Thee, with Clouds of Smoke,
in Darkness shrouds the proudest Hills.
- 33 In praising God while He prolongs
my Breath, I will that Breath employ ;
- 34 And join Devotion to my Songs,
sincere, as in Him is my Joy :
- 35 While Sinners from Earth's Race are hurl'd,
my Soul praise thou his holy Name,
Till with my Song the list'ning World
join Concert, and his Praise proclaim.

P S A L M CV.

- 1 O Render Thanks, and bless the Lord ;
 Invoke his sacred Name ;
 Acquaint the Nations with his Deeds,
 his matchless Deeds proclaim :
- 2 Sing to his Praise in losty Hymns,
 his wond'rous Works rehearse ;
 Make them the Theme of your Discourse,
 and Subject of your Verse.
- 3 Rejoice in his Almighty Name.
 alone to be ador'd ;
 and let their Hearts o'erflow with Joy,
 that humbly seek the Lord.
- 4 Seek ye the Lord, his saving Strength
 devoutly still implore ;
 And where he's ever present, seek
 his Face for evermore.
- 5 The Wonders that his Hands have wrought,
 keep thankfully in Mind ;
 The righteous Statutes of his Mouth,
 and Laws to us assign'd.
- 6 Know ye his Servant *Abra'm's* Seed,
 and *Jacob's* chosen Race.
- 7 He's still our God, his Judgments still
 throughout the Earth take Place.
- 8 His Cov'nant he hath kept in Mind
 for num'rous Ages past,
 Which yet for thousand Ages more,
 in equal Force shall last.
- 9 First sign'd to *Abra'm*, next by Oath
 to *Isaac* made secure ;
- 10 To *Jacob* and his Heirs a Law
 for ever to endure :
- 11 That *Canaan's* Land should be their Lot,
 when yet but few they were :
- 12 But few in Number, and those few
 all friendless Strangers there.
- 13 In Pilgrimage, from Realm to Realm,
 securely they remov'd :

- 14 Whilst proudest Monarchs, for their Sakes,
 severely he reprov'd ;
- 15 " These mine Anointed are, said He,
 " Let none my Servants wrong,
 " Nor treat the pooreſt Prophet ill
 " that does to me belong."
- 16 A Dearth at laſt, by his Command,
 did through the Land prevail ;
Till Corn, the chief Support of Life,
 ſustaining Corn did fail.
- 17 But his indulgent Providence
 had pious *Joseph* ſent,
Sold into *Egypt*, but their Death
 who fold him to prevent.
- 18 His Feet with heavy Chains were crush'd ;
 with Calumny his Faine ;
- 19 Till God's appointed Time and Word
 to his Deliv'rance came.
- 20 The King his Sov'reign Orders ſent,
 and reſcu'd him with Speed ;
Whom private Malice had confin'd,
 the People's Ruler freed.
- 21 His Court, Revenues, Realms, were all
 ſubjeeted to his Will ;
- 22 His greatest Princes to controul,
 and teach his Statesmen Skill.

P A R T II.

- 23 To *Egypt*, then, invited Guests,
 half-famifh'd *Isr'el* came ;
And *Jacob* held, by Royal Grant,
 the fertile Soil of *Ham*.
- 24 Th' Almighty there with ſuch Increase
 his People multiply'd,
Till with their proud Opprefſors they
 in Strength and Numbers vy'd.
- 25 Their vast Increase th' *Egyptian* Hearts
 with jealous Anger fir'd,
Till they his Servants to deſtroy
 by treach'rous Arts conſpir'd.

- 26 His Servant *Moses* then he sent,
his chosen *Aaron* too ;
- 27 Empower'd with Signs and Miracles
to prove their Mission true.
- 28 He call'd for Darkness, Darkness came,
Nature his Summons knew :
- 29 Each Stream and Lake, transform'd to Blood,
the wond'ring Fishes flew.
- 30 In putrid Floods, throughout the Land,
the Pest of Frogs was bred ;
From noisome Fens sent up to croak
at *Pharaoh's* Board and Bed.
- 31 He gave the Sign, and Swarms of Flies
came down in cloudy Hosts,
Whilst Earth's enliven'd Dust below
bred Lice thro' all their Coasts.
- 32 He sent them batt'ring Hail for Rain,
and Fire for cooling Dew :
- 33 He smote their Vines and Forest Plants,
and Garden's Pride o'erthrew.
- 34 He spake the Word, and Locusts came,
with Caterpillars join'd ;
They prey'd upon the poor Remains
the Storm had left behind.
- 35 From Trees to Herbage they descend,
no verdant Thing they spare ;
But, like the naked fallow Field,
leave all the Pastures bare.
- 36 From Fields to Villages and Towns
commission'd Vengeance flew :
One fatal Stroke their eldest Hopes
and Strength of *Egypt* flew.
- 37 He brought his Servants forth, enrich'd
with *Egypt's* borrow'd Wealth ;
And, what transcends all Treasure else,
enrich'd with vig'rous Health.
- 38 *Egypt* rejoic'd in Hopes to find
Her Plagues with them remov'd ;
Taught dearly now to fear worse Ills
by those already prov'd.

- 39 Their shrouding Canopy by Day
a journeying Cloud was spread ;
A fiery Pillar all the Night
their Desart-Marches led.
- 40 They long'd for Flesh ; with Ev'ning Quails
He furnish'd ev'ry Tent ;
From Heav'n's own Granary, each Morn
the Bread of Angels sent.
- 41 He smote the Rock whose flinty Breast
pour'd forth a gushing Tide ;
Whose flowing Streams, where'er they march'd,
the Desart's Drought supply'd.
- 42 For still He did on *Abra'm's* Faith
an ancient League reflect :
- 43 He brought his People forth with Joy,
with Triumph his Elect.
- 44 Quite rooting out their Heathen Foes
from *Canaan's* fertile Soil,
To them in cheap Possession gave
the Fruit of other's Toil :
- 45 That they his Statutes might observe,
his sacred Laws obey.
For Benefits so vast, let us
our Songs of Praise repay.

P S A L M C VI.

- 1 O Render Thanks to God above,
The Fountain of eternal Love ;
Whose Mercy firm through Ages past
Has stood, and shall for ever last.
- 2 Who can his mighty Deeds express,
Not only vast, but numberless ?
What mortal Eloquence can raise,
His Tribute to immortal Praise ?
- 3 Happy are they, and only they,
Who from thy Judgments never stray :
Who know what's right ; not only so,
But always practise what they know.
- 4 Extend to me that Favour, Lord,
Thou to thy Chosen dost afford ;

When

When Thou return'st to set them free,
Let thy Salvation visit me.

- 5 O may I worthy prove to see
Thy Saints in full Prosperity ;
That I the joyful Choir may join,
And count thy People's Triumph mine.
- 6 But ah ! can we expect such Grace,
Of Parents vile, the viler Race ;
Who their Misdeeds have acted o'er,
And with new Crimes increas'd the Score ?
- 7 Ingrateful, they no longer thought
On all his Works in *Egypt* wrought ;
The Red Sea they no sooner view'd,
But they their base Distrust renew'd.
- 8 Yet He, to vindicate his Name,
Once more to their Deliv'rance came,
To make his Sov'reign Pow'r be known,
That He is God, and He alone.
- 9 To Right and Left, at his Command,
The parting Deep disclos'd her Sand ;
Where firm and dry the Passage lay,
As through some parch'd and Desart-Way.
- 10 Thus rescu'd from their Foes they were,
Who closely press'd upon their Rear :
- 11 Whose Rage pursu'd them to those Waves,
That prov'd the rash Pursuers Graves.
- 12 The wat'ry Mountains sudden Fall
O'erwhelm'd proud *Pharaoh*, Host and all.
This Proof did stupid *Isr'el* move
To own God's Truth, and praise his Love.

P A R T II.

- 13 But soon these Wonders they forgot,
And for his Counsel waited not :
- 14 But lusting in the Wilderness,
Did him with fresh Temptations press.
- 15 Strong Food at their Request He sent,
But made their Sin their Punishment.
- 16 Yet still his Saints they did oppose,
The Priest and Prophet whom He chose.

- 17 But Earth, the Quarrel to decide,
Her vengeful Jaws extended wide ;
Rash *Dathan* to her Centre drew,
With proud *Abiram's* factious Crew.
- 18 The rest of those who did conspire
To kindle wild Sedition's Fire,
With all their impious Train, became
A Prey to Heav'n's devouring Flame.
- 19 Near *Horeb*'s Mount, a Calf they made,
And to the molten Image pray'd ;
- 20 Adoring what their Hands did frame,
They chang'd their Glory to their Shame.
- 21 Their God and Saviour they forgot,
And all his Works in *Egypt* wrought ;
- 22 His Signs in *Ham's* astonish'd Coast,
And where proud *Pharaob's* Troops were lost.
- 23 Thus urg'd, his vengeful Hand be rear'd,
But *Moses* in the Breach appear'd ;
The Saint did for the Rebels pray,
And turn'd Heav'n's kindled Wrath away.
- 24, 25 Yet they his pleasant Land despis'd,
Nor his repeated Promise priz'd ;
Nor did th' Almighty's Voice obey ;
But when God said, *Go up*, would stay.
- 26, 27 This seal'd their Doom, without Redress,
To perish in the Wilderness ;
Or else to be by Heathens Hands
O'erthrown, and scatter'd thro' the Lands.

P A R T III.

- 28 Yet, unreclaim'd, this stubborn Race
Baal Peor's Worship did embrace ;
Became his impious Guests, and fed
On Sacrifices to the Dead.
- 29 Thus they persisted to provoke
God's Vengeance to the final Stroke.
'Tis come :—the deadly Pest is come
To execute their gen'ral Doom.
- 30 But *Phineas*, fir'd with holy Rage,
(Th' Almighty's Vengeance to assuage)
- Did,

- Did, by two bold Offenders Fall,
Th' Atonement make that ransom'd *All.*
- 31 As him a heav'nly Zeal had mov'd,
So Heav'n the zealous Act approv'd ;
To him confirming, and his Race,
The Priesthood he so well did grace.
- 32 At Meribah God's Wrath they mov'd,
Who Moses for their Sakes reprov'd ;
- 33 Whose patient Soul they did provoke,
Till rashly the meek Prophet spoke.
- 34 Nor when possess'd of Canaan's Land,
Did they perform their Lord's Command,
Nor his commission'd Sword employ
The guilty Nations to destroy.
- 35 Not only spar'd the Pagan Crew,
But, mingling, learnt their Vices too ;
- 36 And Worship to those Idols paid,
Which them to fatal Snares betray'd.
- 37, 38 To Devils they did sacrifice
Their Children with relentless Eyes ;
Approach'd their Altars thro' a Flood
Of their own Sons and Daughters Blood.
No cheaper Victims would appease
Canaan's remorseless Deities ;
No Blood her Idols reconcile,
But that which did the Land defile.

P A R T IV.

- 39 Nor did these savage Cruelties
The harden'd Reprobates suffice ;
For after their Hearts Lusts they went,
And daily did new Crimes invent.
- 40 But Sins of such infernal Hue
God's Wrath against his People drew,
Till He, their once indulgent Lord,
His own Inheritance abhor'd.
- 41 He them defenceless did expose
To their insulting Heathen Foes ;
And made them on the Triumphs wait
Of those who bore them greatest Hate.

- 42 Nor thus his Indignation ceas'd ;
 Their List of Tyrants He increas'd,
 Till they, who God's mild Sway declin'd,
 Were made the Vassals of Mankind.
- 43 Yet when distres'd they did repent,
 His Anger did as oft relent :
 But freed, they did his Wrath provoke,
 Renew'd their Sins, and He their Yoke.
- 44 Nor yet implacable He prov'd,
 Nor heard their wretched Cries unmov'd ;
- 45 But did to Mind his Promise bring,
 And Mercy's inexhausted Spring.
- 46 Compassion too he did impart,
 Ev'n to their Foes obdurate Heart,
 And Pity for their Suff'rings bred
 In those who them to Bondage led.
- 47 Still save us, Lord, and *Ifr'el's* Bands
 Together bring from Heathen Lands ;
 So to thy Name our Thanks we'll raise,
 And ever triumph in thy Praise.
- 48 Let *Ifr'el's* God be ever bless'd,
 His Name eternally confess'd :
 Let all his Saints with full Accord
 Sing loud *Amens* — *Praise ye the Lord.*

P S A L M . C V I I .

- 1 **T**O God your grateful Voices rause,
 Who does your daily Patron prove :
 And let your never-ceasing Praise
 Attend on his eternal Love.
- 2, 3 Let those give Thanks whom He from Bands
 Of proud oppressing Foes releas'd :
 And brought them back from distant Lands,
 From North and South, and West and East.
- 4, 5 Through lonely desart Ways they went,
 Nor could a peopled City find :
 Till quite with Thirst and Hunger spent,
 Their fainting Souls within them pin'd.
- 6 Then soon to God's indulgent Ear
 Did they their mournful Cry address ;

Who

Who graciously vouchsaf'd to hear,
And freed them from their deep Distress.

- 7 From crooked Paths he led them forth,
And in the certain Way did guide,
To wealthy Towns of great Resort,
Where all their Wants were well supply'd.
8 O then that all the Earth with me
Would God for this his Goodness praise !
And for the mighty Works which He
Throughout the wond'ring World displays !
9 For He, from Heav'n, the sad Estate
Of longing Souls with Pity views ;
To hungry Souls that pant for Meat,
His Goodness daily Food renews.

P A R T II.

- 10 Some lie, with Darkness compass'd round,
In Death's uncomfortable Shade ;
And with unweildy Fetters bound,
By pressing Cares more heavy made.
11, 12 Because God's Counsel they defy'd,
And lightly priz'd his holy Word,
With these Afflictions they were try'd :
They fell, and none could Help afford.
13 Then soon to God's indulgent Ear,
Did they their mournful Cry address ;
Who graciously vouchsaf'd to hear,
And freed them from their deep Distress.
14 From dismal Dungeons, dark as Night,
And Shades as black as Death's Abode,
He brought them forth to chearful Light,
And welcome Liberty bestow'd.
15 O then that all the Earth with me
Would God for this his Goodness praise !
And for the mighty Works which He
Throughout the wond'ring World displays !
16 For He, with his Almighty Hand,
The Gates of Brass in Pieces broke ;
Nor could the massy Bars withstand,
Or temper'd Steel resist the Stroke.

P A R T III.

- 17 Remorseless Wretches, void of Sense,
With bold Transgressions God defy ;
And for their multiply'd Offence,
Oppress'd with sore Diseases lie :
- 18 Their Soul, a Prey to Pain and Fear,
Abhors to take the choicest Meats ;
And they by faint Degrees draw near
to Death's inhospitable Gates.
- 19 Then strait to God's indulgent Ear,
Do they their mournful Cry address ;
Who graciously vouchsafes to hear,
And frees them from their deep Distress,
- 20 He all their sad Distempers heals,
His Word both Health and Safety gives ;
And when all human Succour fails,
From near Destruction them retrieves.
- 21 O then that all the Earth with me,
Would God for this his Goodnes praise !
And for the mighty Works which He
Throughout the wond'ring World displays !
- 22 With Off'rings let his Altar flame,
Whilst they their grateful Thanks express,
And with loud Joy his holy Name
For all his Acts of Wonder bles !

P A R T IV.

- 23, 24 They that in Ships with Courage bold,
O'er swelling Waves their Trade pursue,
Do God's amazing Works behold,
And in the Deep his Wonders view.
- 25 No sooner his Command is past,
But forth a dreadful Tempest flies,
Which sweeps the Sea with rapid Haste,
And makes the stormy Billows rise.
- 26 Sometimes the Ships, toss'd up to Heav'n,
On Tops of Mountain Waves appear ;
Then down the steep Abyss are driv'n,
Whilst ev'ry Soul dissolves with Fear.

27 They

- 27 They reel and stagger to and fro,
Like Men with Fumes of Wine oppress'd;
Nor do the skilful Seamen know
Which Way to steer, what Course is best.

28 Then straight to God's indulgent Ear
They do their mournful Cry address;
Who graciously vouchsafes to hear,
And frees them from their deep Distress.

29, 30 He does the raging Storm appease,
And makes the Billows calm and still;
With Joy they see their Fury cease,
And their intended Course fulfil.

31 O then that all the Earth with me,
Would God for this his Goodness praise!
And for the mighty Works which He
Throughout the wond'ring World displays!

32 Let them, where all the Tribes resort,
Advance to Heav'n his glorious Name,
And in the Elders sov'reign Court
With one Consent his Praise proclaim!

P A R T V.

- 33, 34 A fruitful Land, where Streams abound,
God's just Revenge, if People sin,
Will turn to dry and barren Ground,
To punish those that dwell therein.

35, 36 The parch'd and desart Heath he makes
To flow with Streams and springing Wells,
Which for his Lot the Hungry takes,
And in strong Cities safely dwells.

37, 38 He sows the Field, the Vineyard plants,
Which gratefully his Toil repay ;
Nor can, whilst God his Blessing grants,
His fruitful Seed or Stock decay.

39 But when his Sins Heav'n's Wrath provoke,
His Health and Substance fade away ;
He feels th' Oppressor's galling Yoke,
And is of Grief the wretched Prey.

40 The Prince that slight what God commands,
Expos'd to Scorn, must quit his Throne ;

- And over wild and desert Lands,
Where no Path offers, stray alone.
- 41 Whilst God from all afflicting Cares,
Sets up the humble Man on high;
And makes in Time his num'rous Heirs,
With his increasing Flocks to vie.
- 42, 43 Then Sinners shall have nought to say,
The Just a decent Joy shall show:
The Wise these strange Events shall weigh,
And thence God's Goodness fully know.

P S A L M CVIII.

- 1 O GOD, my Heart is fully bent
to magnify thy Name;
My Tongue with cheerful Songs of Praise
shall celebrate thy Fame.
- 2 Awake, my Lute; nor thou, my Harp,
my warbling Notes delay;
Whilst I with early Hymns of Joy
prevent the dawning Day.
- 3 To all the list'ning Tribes, O Lord,
thy Wonders I will tell,
And to those Nations sing thy Praise
that round about us dwell:
- 4 Because thy Mercy's boundless Height
the highest Heav'n transcends,
And far beyond th' aspiring Clouds
thy faithful Truth extends.
- 5 Be Thou, O God, exalted high
above the starry Frame;
And let the World, with one Consent,
confess thy glorious Name.
- 6 That all thy chosen People Thee
their Saviour may declare;
Let thy Right-hand protect me still,
and answer thou my Pray'r.
- 7 Since God himself has said the Word,
whose Promise cannot fail,
With Joy I *sick' em* will divide,
and measure *Succotb's* Vales;

- 8 Gilead is mine, Manasseh too,
and Ephraim owns my Cause :
Their Strength my Regal Pow'r supports,
and Judah gives my Laws.
- 9 Moab I'll make my servile Drudge,
on vanquish'd Edom tread :
And thro' the proud Philistine Lands,
my conqu'ring Banners spread.
- 10 By whose Support and Aid shall I
their well-fenc'd City gain ?
Who will my Troops securely lead
thro' Edom's guarded Plain ?
- 11 Lord, wilt not Thou assist our Arms,
which late thou didst forsake ?
And wilt not Thou, of these our Hosts,
once more the Guidance take ?
- 12 O to thy Servants in Distress
thy speedy Succour send ;
For vain it is on human Aid
for Safety to depend.
- 13 Then valiant Acts shall we perform,
if Thou thy Pow'r disclose ;
For God it is, and God alone,
that treads down all our Foes.

P S A L M CIX.

- 1 O GOD, whose former Mercies make
my constant Praise thy Due,
Hold not thy Peace, but my sad State
with wonted Favour view.
- 2 For sinful Men, with lying Lips,
deceitful Speeches frame,
And with their study'd Slanders seek
to wound my spotless Fame.
- 3 Their restless Hatred prompts them still
malicious Lies to spread ;
And all against my Life combine,
by causeless Fury led.
- 4 Those whom with tend'rest Love I us'd,
my chief Opposers are ;

Whilst

- Whilst I, of other Friends bereft,
 resort to Thee by Pray'r.
- 5 Since Mischief for the Good I did,
 their strange Reward does prove ;
And Hatred's the Return they make
 for undissebled Love :
- 6 Their guilty Leader shall be made
 to some ill Man a Slave ;
And when he's try'd, his mortal Foe
 for his Accuser have.
- 7 His Guilt, when Sentence is pronounc'd,
 shall meet a dreadful Fate,
Whilst his rejected Pray'r but serves
 his Crimes to aggravate.
- 8 He, snatch'd by some untimely Fate,
 shan't live out half his Days ;
Another, by Divine Decree,
 shall on his Office seize.
- 9, 10 His Seed shall Orphans be, his Wife
 a Widow plung'd in Grief ;
His vagrant Children beg their Bread,
 where none can give Relief.
- 11 His ill-got Riches shall be made
 to Usurers a Prey ;
The Fruit of all his Toil shall be
 by Strangers borne away.
- 12 None shall be found that to his Wants
 their Mercy will extend,
Or to his helpless Orphan Seed
 the least Assistance lend.
- 13 A swift Destruction soon shall seize
 on his unhappy Race ;
And the next Age his hated Name
 shall utterly deface.
- 14 The Vengeance of his Father's Sins
 upon his Head shall fall ;
God on his Mother's Crimes shall think,
 and punish him for all.
- 15 All these in horrid Order rank'd,
 before the Lord shall stand,

Till his fierce Anger quite cuts off
their Mem'ry from the Land.

P A R T II.

- 16 Because he never Mercy shew'd,
but still the Poor oppress'd ;
And sought to slay the helpless Man,
with heavy Woes distress'd :
- 17 Therefore the Curse he lov'd to vent,
shall his own Portion prove ;
And Blessing, which he still abhorr'd,
shall far from him remove.
- 18 Since he in cursing took such Pride,
like Water it shall spread
Thro' all his Veins, and stick like Oil
with which his Bones are fed.
- 19 This, like a poison'd Robe, shall still
his constant Cov'ring be ;
Or an envenom'd Belt, from which
he never shall be free.
- 20 Thus shall the Lord reward all those
that Ill to me design :
That with malicious false Reports
against my Life combine.
- 21 But for thy glorious Name, O God,
do Thou deliver me ;
And for thy plenteous Mercy's Sake,
preserve and set me free :
- 22 For I, to utmost Straits reduc'd,
am yoid of all Relief :
My Heart is wounded with Distress,
and quite pierc'd thro' with Grief.
- 23 I, like an Ev'ning Shade, decline,
which vanishes apace :
Like Locusts up and down I'm tos'd,
and have no certain Place.
- 24, 25 My Knees with fasting are grōwn weak,
my Body lank and lean ;
All that behold me shake their Heads,
and treat me with Disdain.

- 26, 27 But for thy Mercy's Sake, O Lord,
do Thou my Foes withstand ;
That all may see 'tis thy own Act,
the Work of thy Right-hand.
- 28 Then let them curse, so thou but bless ;
let Shame the Portion be
Of all that my Destruction seek,
while I rejoice in Thee.
- 29 My Foe shall with Disgrace be cloath'd,
and spite of all his Pride,
His own Confusion, like a Cloak,
the guilty Wretch shall hide.
- 30 But I to God, in grateful Thanks,
my cheerful Voice will raise ;
And where the great Assembly meets,
set forth his noble Praise.
- 31 For Him the Poor shall always find
their sure and constant Friend ;
And He shall from unrighteous Dooms
their guiltless Souls defend.

P S A L M CX.

- 1 **T**HE Lord unto my Lord thus spake,
“ Till I thy Foes thy Footstool make,
“ Sit thou in State at my Right-hand :
- 2 “ Supreme in *Sion* thou shall be,
“ And all thy proud Opposers see
“ Subjected to thy just Command.
- 3 “ Thee in thy Pow'rs triumphant Day,
“ The willing Nations shall obey ;
“ And when thy rising Beams they view,
“ Shall all (redeem'd from Error's Night)
“ Appear as numberless and bright
“ As Chrystral Drops of Morning Dew.”
- 4 The Lord hath sworn, nor sworn in vain,
That, like *Melchisedech*'s, thy Reign
And Priesthood shall no Period know ;
- 5 No proud Competitor to fit
At thy Right-hand will He permit,
But in his Wrath crown'd Heads o'erthrew.

- 6 The sentenc'd Heathen He shall slay,
And fill with Carcases his Way,
Till He hath struck Earth's Tyrants dead ;
- 7 But in the Highway Brooks shall first,
Like a poor Pilgrim slake his Thirst,
And then in Triumph raise his Head.

P S A L M CXI.

- 1 PRAISE ye the Lord ; our God to praise
My Soul her utmost Pow'rs shall raise ;
With private Friends, and in the Throng
Of Saints, his Praise shall be my Song.
- 2 His Works, for Greatness tho' renown'd,
His wond'rous Works with Ease are found
By those who seek for them aright,
And in the pious Search delight.
- 3 His Works are all of matchless Fame,
And universal Glory claim ;
His Truth, confirm'd thro' Ages past,
Shall to eternal Ages last.
- 4 By Precepts He has us enjoin'd,
To keep his wond'rous Works in Mind ;
And to Posterity record,
That good and gracious is our Lord.
- 5 His Bounty, like a flowing Tide,
Has all his Servants Wants supply'd ;
And he will ever keep in Mind
His Cov'nant with our Fathers sign'd.
- 6 At once, astonish'd and o'erjoy'd,
They saw his matchless Pow'r employ'd,
Whereby the Heathen were suppress'd,
And we their Heritage possess'd.
- 7 Just are the Dealings of his Hands,
Immutable are his Commands ;
- 8 By Truth and Equity sustain'd,
And for eternal Rules ordain'd.
- 9 He set his Saints from Bondage free,
And then establish'd his Decree,
For ever to remain the same ;
Holy and reverend is his Name.

- 10 Who Wisdom's sacred Prize would win,
Must with the Fear of God begin ;
Immortal Praise and heav'nly Skill
Have they who know and do his Will.

P S A L M CXII.

H A L L E L U J A H.

- 1 **T**HAT Man is blest who stands in awe
Of God, and loves his sacred Law :
- 2 His Seed on Earth shall be renown'd,
And with successive Honours crown'd.
- 3 His House, the Seat of Wealth, shall be
An inexhausted Treasury ;
His Justice, free from all Decay,
Shall Blessings to his Heirs convey.
- 4 The Soul that's fill'd with Virtue's Light,
Shines brightest in Affliction's Night ;
To pity the Distress'd inclin'd,
As well as just to all Mankind.
- 5 His lib'ral Favours he extends,
To some he gives, to others lends ;
Yet what his Charity impairs
He saves by Prudence in Affairs.
- 6 Beset with threat'ning Dangers round,
Unmov'd shall he maintain his Ground :
The sweet Remembrance of the Just
Shall flourish when he sleeps in Dust.
- 7 Ill Tidings never can surprize
His Heart that, fix'd, on God relies ;
- 8 On Safety's Rock he sits, and sees
The Shipwreck of his Enemies.
- 9 His Hands, while they his Alms bestow'd,
His Glory's future Harvest sow'd,
Whence he shall reap Wealth, Fame, Renown,
A temporal and eternal Crown.
- 10 The Wicked shall his Triumph see,
And gnash their Teeth in Agony ;
While their unrighteous Hopes decay,
And vanish with themselves away.

P S A L M CXIII.

- 1 Y E Saints and Servants of the Lord,
The Triumphs of his Name record ;
2 His sacred Name for ever bless.
3 Where-e'er the circling Sun displays
His rising Beams or setting Rays,
 Due Praise to his great Name address.
4 God thro' the World extends his Sway ;
 The Regions of eternal Day,
 But Shadows of his Glory are.
5 To Him whose Majesty excels,
 Who made the Heav'n in which He dwells,
 Let no created Pow'r compare.
6 Tho' 'tis beneath his State to view
 In highest Heav'n what Angels do,
 Yet He to Earth vouchsafes his Care :
 He takes the Needy from his Cell,
 Advancing him in Courts to dwell,
 Companion to the greatest there.
7 When childless Families despair,
 He sends the Blessing of an Heir,
 To rescue their expiring Name ;
 Makes her that barren was, to bear,
 And joyfully her Fruit to rear ;
 O then extol his matchless Fame !

P S A L M CXIV.

- 1 W HEN *Isr'el*, by th' Almighty led,
(enrich'd with their Oppressor's Spoil)
From *Egypt* march'd ; and *Jacob's Seed*
 from Bondage in a foreign Soil ;
2 *Jebovab*, for his Residence,
 chose out Imperial *Judah's Tent*,
 His Mansion-Royal, and from thence
 thro' *Isr'el's Camp* his Orders sent.
3 The distant Sea with Terror saw,
 and from th' Almighty's Presence fled ;
 Old *Jordan's Streams*, surpriz'd with Awe,
 retreated to their Fountain's Head.

- 4 The taller Mountains skipp'd like Rams,
when Danger near the Fold they hear ;
The Hills skipp'd after them like Lambs,
affrighted by their Leader's Fear.
- 5 O Sea, what made your Tide withdraw,
and naked leave your oozy Bed ?
Why, *Jordan*, against Nature's Law,
recoild'st thou to thy Fountain's Head ?
- 6 Why, Mountains, did ye skip like Rams,
when Danger does approach the Fold ?
Why after you the Hills like Lambs,
when they their Leader's Flight behold ?
- 7 Earth, tremble on ; well may'st thou fear
thy Lord and Maker's Face to see :
When *Jacob*'s awful God draws near,
'tis Time for Earth and Sea to flee.
- 8 To flee from God, who Nature's Law
confirms and cancels at his Will ;
Who Springs from flinty Rocks can draw,
and thirsty Vales with Water fill.

P S A L M CXV.

- 1 **L**ORD, not to us, we claim no Share,
but to thy sacred Name
Give Glory for thy Mercy's Sake,
and Truth's eternal Fame.
- 2 Why should the Heathen cry, Where's now
the God whom we adore ?
- 3 Convince them that in Heav'n Thou art
and uncontroll'd thy Pow'r.
- 4 Their Gods but Gold and Silver are,
the Works of mortal Hands ;
- 5 With speechless Mouth and sightless Eyes,
the molten Image stands.
- 6 The Pageant hath both Ears and Nose,
but neither hears nor smells ;
- 7 Its Hands and Feet nor feel, nor move ;
no Life within it dwells.
- 8 Such senseless Stocks they are, that we
can nothing like them find,

But

- But those who on their Help rely,
and them for Gods design'd.
- 9 O, *Isr'el*, make the Lord your Trust,
who is your Help and Shield ;
- 10 Priests, Levites, trust in Him alone,
who only Help can yield.
- 11 Let all who truly fear the Lord,
on Him they fear, rely ;
Who them in Danger can defend,
and all their Wants supply.
- 12, 13 Of us He oft has mindful been,
and *Isr'el's* House will bless ;
Priests, Levites, Proselytes, e'en all
who his great Name confess.
- 14 On you, and on your Heirs, He will
Increase of Blessings bring :
- 15 Thrice happy you, who Fav'rites are
of this Almighty King.
- 16 Heav'n's highest Orb of Glory, He
his Empire's Seat design'd ;
And gave this lower Globe of Earth
a Portion to Mankind.
- 17 They who in Death and Silence sleep,
to Him no Praise afford :
- 18 But we will bless for evermore
our ever-living Lord.

P S A L M CXVI.

- 1 **M**Y Soul with grateful Thoughts of Love
entirely is possest,
Because the Lord vouchsaf'd to hear
the Voice of my Request.
- 2 Since He has now his Ear inclin'd,
I never will despair ;
But still in all the Straits of Life
to Him address my Pray'r.
- 3 With deadly Sorrows compass'd round ;
with Pains of Hell oppress'd ;
When Troubles seiz'd my aching Heart,
and Anguish rack'd my Breast,

- 4 On God's Almighty Name I call'd,
and thus to Him I pray'd:
“ Lord, I beseech Thee, save my Soul,
“ with Sorrows quite dismay'd.”
- 5, 6 How just and merciful is God,
how gracious is the Lord !
Who saves the Harmless, and to me
does timely Help afford.
- 7 Then free from pensive Cares, my Soul
resume thy wonted Rest ;
For God has wond'rously to thee
his bounteous Love exprest.
- 8 When Death alarm'd me, He remov'd
my Dangers and my Fears :
My Feet from falling He secur'd,
and dry'd my Eyes from Tears.
- 9 Therefore my Life's remaining Years,
which God to me shall lend,
Will I in Praises to his Name,
and in his Service spend.
- 10, 11 In God I trusted, and of Him
in greatest Straits did boast ;
(For in my Flight all Hopes of Aid
from faithless Men were lost :)
- 12, 13 Then what Return to Him shall I
for all his Goodness make ?
I'll praise his Name, and with glad Zeal
the Cup of Blessing take.
- 14, 15 I'll pay my Vows amongst his Saints,
whose Blood (howe'er despis'd
By wicked Men) in God's Account
is always highly priz'd :
- 16 By various Ties, O Lord, must I
to thy Dominion bow ;
Thy humble Handmaid's Son before,
thy ransom'd Captive now !
- 17, 18 To Thee I'll Off'rings bring of Praise ,
and whilst I blefs thy Name,
The just Performance of my Vows
to all thy Saints proclaim.

- 19 They in *Jerusalem* shall meet,
and in thy House shall join,
To bless thy Name with one Consent,
and mix their Songs with mine.

P S A L M CXVII.

- 1 **W**ITH cheerful Notes let all the Earth
To Heav'n their Voices raise :
Let all, inspir'd with godly Mirth,
sing solemn Hymns of Praise.
2 God's tender Mercy knows no Bound,
his Truth shall ne'er decay :
Then let the willing Nations round,
their grateful Tribute pay.

P S A L M CXVIII.

- 1, 2 **O**Praise the Lord, for He is good,
his Mercies ne'er decay :
That his kind Favours ever last,
let thankful *Isr'el* say.
3, 4 Their Sense of his eternal Love,
let *Aaron's* House expres ;
And that it never fails, let all
that fear the Lord confess.
5 To God I made my humble Moan,
with Troubles quite opprest :
And he releas'd me from my Straits,
and granted my Request.
6 Since therefore God does on my Side
so graciously appear,
Why should the vain Attempts of Men
possess my Soul with Fear ?
7 Since God with those that aid my Cause
vouchsafes my Part to take,
To all my Foes I need not doubt
a just Return to make.
8, 9 For better 'tis to trust in God,
and have the Lord our Friend,
Than on the greatest human Pow'r
for Safety to depend.

- 10, 11 Tho' many Nations closely leagu'd,
did oft beset me round ;
Yet by his boundless Pow'r sustain'd
I did their Strength confound.
- 12 They swarm'd like Bees, and yet their Rage
was but a short-liv'd Blaze ;
For whilst on God I still rely'd,
I vanquish'd them with Ease.
- 13 When all united pres'd me hard,
in Hopes to make me fall ;
The Lord vouchsaf'd to take my Part,
and fav'd me from them all.
- 14 The Honour of my strange Escape
to Him alone belongs ;
He is my Saviour and my Strength,
He only claims my Songs.
- 15 Joy fills the Dwelling of the Just,
whom God has fav'd from Harm :
For wond'rous Things are brought to pass
by his Almighty Arm.
- 16 He, by his own resistless Pow'r,
has endless Honour won ;
The saving Strength of his Right-Hand
amazing Works has done.
- 17 God will not suffer me to fall,
but still prolongs my Days ;
That by declaring all his Works,
I may advance his Praise.
- 18 When God had sorely me chastiz'd,
till quite of Hopes bereav'd,
His Mercy from the Gates of Death
my fainting Life repriev'd.
- 19 Then open wide the Temple Gates,
to which the Just repair,
That I may enter in and praise
my great Deliv'rer there.
- 20, 21 Within those Gates of God's Abode,
to which the Righteous pres' ,
Since Thou hast heard, and set me safe,
thy holy Name I'll bleſs.

- 22, 23 That which the Builders once refus'd,
is now the Corner-Stone ;
This is the wond'rous Work of God,
the Work of God alone.
- 24, 25 This Day is God's ; let all the Land
exalt their cheerful Voice :
Lord, we beseech Thee, save us now,
and make us still rejoice.
- 26 Him that approaches in God's Name,
let all th' Assembly bleſſ ;
“ We that belong to God's own House
“ have wiſh'd you good Succesſ.”
- 27 God is the Lord, through whom we all
both Light and Comfort find :
Fast to the Altar's Horns with Cords
the chosen Victim bind.
- 28 Thou art my Lord, O God, and ſtill
I'll praife thy holy Name ;
Because Thou only art my God,
I'll celebra te thy Fame.
- 29 O then with me give Thanks to God,
who ſtill does gracious prove ;
And let the Tribute of our Praife
be endleſs as his Love.

P S A L M CXIX.

A L E P H.

- 1 **H**OW bleſſ'd are they who always keep
the pure and perfect Way ;
Who never from the ſacred Paths
of God's Commandments ſtray !
- 2 Thrice bleſſ'd, who to his righteous Laws
have ſtill obedient been !
And have with fervent humble Zeal
his Favour fought to win !
- 3 Such Men their utmoſt Caution uſe
to ſhun each wicked Deed ;
But in the Path which He directs
with conſtant Care proceed.

- 4 Thou strictly hast enjoin'd us, Lord,
 to learn thy sacred Will ;
And all our Diligence employ
 thy Statutes to fulfil.
- 5 O then that thy most holy Will
 might o'er my Ways preside !
And I the Course of all my Life
 by thy Direction guide !
- 6 Then with Assurance should I walk,
 from all Confusion free ;
Convinc'd, with Joy, that all my Ways
 with thy Commands agree.
- 7 My upright Heart shall my glad Mouth
 with cheerful Praises fill ;
When by thy righteous Judgments taught,
 I shall have learnt thy Will.
- 8 So to thy sacred Laws shall I
 all due Observance pay :
O then forsake me not, my God,
 nor cast me quite away.

B E T H.

- 9 How shall the Young preserve their Ways
 from all Pollution free ?
By making still their Course of Life
 with thy Commands agree.
- 10 With hearty Zeal for Thee I seek,
 to Thee for Succour pray ;
O suffer not my careless Steps
 from thy right Paths to stray.
- 11 Safe in my Heart, and closely hid,
 thy Word, my Treasure, lies ;
To succour me with timely Aid,
 when sinful Thoughts arise.
- 12 Secur'd by that, my grateful Soul
 shall ever bless thy Name :
O teach me then by thy just Laws
 my future Life to frame.
- 13 My Lips, unlock'd by pious Zeal,
 to others have declar'd ;

How

How well the Judgments of thy Mouth
deserve our best Regard.

- 14 Whilst in the Way of thy Commands
more solid Joy I found,
Than had I been with vast Increase
of envy'd Riches crown'd.
- 15 Therefore thy just and upright Laws
shall always fill my Mind,
And those found Rules which thou prescrib'st,
all due Respect shall find.
- 16 To keep thy Statutes undefac'd
shall be my constant Joy ;
The strict Remembrance of thy Word
shall all my Thoughts employ.

G I M E L.

- 17 Be gracious to thy Servant, Lord ;
do thou my Life defend,
That I, according to thy Word,
my Time to come may spend.
- 18 Enlighten both my Eyes and Mind,
that so I may discern
The wond'rous Things which they behold,
who thy just Precepts learn.
- 19 Tho' like a Stranger in the Land,
from Place to Place I stray,
Thy righteous Judgments from my Sight,
remove not thou away.
- 20 My fainting Soul is almost pin'd,
with earnest Longing spent ;
Whilst always on the eager Search
of thy just Will intent.
- 21 Thy sharp Rebuke shall crush the Proud,
whom still thy Curse pursues ;
Since they to walk in thy right Ways
presumptuously refuse.
- 22 But far from me do Thou, O Lord,
Contempt and Shame remove ;
For I thy sacred Laws affect
with undissembled Love.

- 23 Tho' Princes oft, in Council met,
against thy Servant spake ;
Yet I thy Statutes to observe,
my constant Bus'ness make.
- 24 For thy Commands have always been
my Comfort and Delight ;
By them I learn, with prudent Care,
to guide my Steps aright.

D A L E T H.

- 25 My Soul, oppress'd with deadly Care,
close to the Dust does cleave ;
Revive me, Lord, and let me now
thy promis'd Aid receive.
- 26 To Thee I still declar'd my Ways,
and thou inclin'dst thine Ear ;
O teach me then my future Life
by thy just Laws to steer.
- 27 If thou wilt make me know thy Laws,
and by their Guidance walk,
The wond'rous Works which thou hast done
shall be my constant Talk.
- 28 But see, my Soul within me sinks,
press'd down with weighty Care ;
Do Thou, according to thy Word,
my wasted Strength repair.
- 29 Far, far from me, be all false Ways
and lying Arts remov'd :
But kindly grant I still may keep
the Path by Thee approv'd.
- 30 Thy faithful Ways, thou God of Truth,
my happy Choice I've made ;
Thy Judgments as my Rule of Life,
before me always laid.
- 31 My Care has been to make my Life,
with thy Commands agree ;
O then preserve thy Servant, Lord,
from Shame and Ruin free.
- 32 So in the Way of thy Commands
shall I with Pleasure run,

And

And with a Heart enlarg'd with Joy,
successfully go on.

H E.

- 33 Instruct me in thy Statutes, Lord,
thy righteous Paths display ;
And I from them, through all my Life,
will never go astray.
- 34 If Thou true Wisdom from above
wilt graciously impart,
To keep thy perfect Laws I will
devote my zealous Heart.
- 35 Direct me in the sacred Ways
to which thy Precepts lead ;
Because my chief Delight has been
thy righteous Paths to tread.
- 36 Do Thou to thy most just Commands
incline my willing Heart ;
Let no Desire of worldly Wealth
from Thee my Thoughts divert.
- 37 From those vain Objects turn my Eyes,
which this false World displays ;
But give me lively Pow'r and Strength
to keep thy righteous Ways.
- 38 Confirm the Promise which Thou mad'st,
and give thy Servant Aid,
Who to transgress thy sacred Laws
is awfully afraid.
- 39 The foul Disgrace I justly fear,
in Mercy, Lord, remove ;
For all the Judgments Thou ordain'st
are full of Grace and Love.
- 40 Thou know'st how after thy Commands
my longing Heart does pant ;
O then make Haste to raise me up,
and promis'd Succour grant.

V A U.

- 41 Thy constant Blessing, Lord, bestow
to cheer my drooping Heart ;

To

- To me, according to thy Word,
thy saving Health impart.
- 42 So shall I, when my Foes upbraid,
this ready Answer make ;
“ In God I trust, who never will
“ his faithful Promise break.”
- 43 Then let not quite the Word of Truth
be from my Mouth remov’d ;
Since still my Ground of stedfast Hope
thy just Decrees have prov’d.
- 44 So I to keep thy righteous Laws,
will all my Study bend ;
From Age to Age, my Time to come
In their Observance spend.
- 45 Ere long I trust to walk at large,
from all Incumbrance free ;
Since I resolve to make my Life
with thy Commands agree.
- 46 Thy Laws shal be my constant Talk ;
and Princes shall attend,
Whilst I the Justice of thy Ways
with Confidence defend.
- 47 My longing Heart and ravish’d Soul
shall both o’erflow with Joy,
When in thy lov’d Commandments I
my happy Hours employ.
- 48 Then will I to thy just Decrees
lift up my willing Hands ;
My Care and Bus’ness then shall be
to study thy Commands.

Z A I N.

- 49 According to thy promis’d Grace,
thy Favour, Lord, extend :
Make good to me the Word, on which
thy Servant’s Hopes depend.
- 50 That only Comfort in Distress
did all my Griefs controul ;
Thy Word, when Troubles hemm’d me round,
reviv’d my fainting Soul.

- 51 Insulting Foes did proudly mock,
and all my Hopes deride ;
Yet, from thy Law, not all their Scoffs
could make me turn aside.
- 52 Thy Judgments then, of ancient Date,
I quickly call'd to Mind,
Till, ravish'd with such Thoughts, my Soul
did speedy Comfort find.
- 53 Sometimes I stand amaz'd, like one
with deadly Horror struck,
To think how all my sinful Foes
have thy just Laws forsook.
- 54 But I thy Statutes and Decrees
my cheerful Anthems made ;
Whilst thro' strange Lands and Desarts wild
I like a Pilgrim stray'd.
- 55 Thy Name, that chear'd my Heart by Day,
has fill'd my Thoughts by Night ;
I then resolv'd, by thy just Laws,
to guide my Steps aright.
- 56 That Peace of Mind, which has my Soul
in deep Distress sustain'd,
By strict Obedience to thy Will
I happily obtain'd.

C H E T H.

- 57 O Lord, my God, my Portion Thou
and sure Possession art ;
Thy Words I stedfastly resolve
to treasure in my Heart.
- 58 With all the Strength of warm Desires
I did thy Grace implore ;
Disclose, according to thy Word,
thy Mercy's boundless Store.
- 59 With due Reflection and strict Care
on all my Ways I thought ;
And so reclaim'd to thy just Paths,
my wand'ring Steps I brought.
- 60 I lost no Time, but made great Haste,
resolv'd, without Delay,

To watch that I might never more
from thy Commandments stray.

- 61** Tho' num'rous Troops of sinful Men,
to rob' me have combin'd ;
Yet I thy pure and righteous Laws
have ever kept in Mind.
- 62** In Dead of Night I will arise
to sing thy solemn Praise ;
Convinc'd how much I always ought
to love thy righteous Ways.
- 63** To such as fear thy holy Name,
myself I closely join ;
To all who their obedient Wills
to thy Commands resign.
- 64** O'er all the Earth thy Mercy, Lord,
abundantly is shed ;
O make me then exactly learn
thy sacred Paths to tread.

T E T H.

- 65** With me, thy Servant, Thou hast dealt
most graciously, O Lord ;
Repeated Benefits bestow'd,
according to thy Word.
- 66** Teach me the sacred Skill by which
right Judgment is attain'd,
Who in Belief of thy Commands
have stedfastly remain'd.
- 67** Before Affliction stopp'd my Course,
my Footsteps went astray ;
But I have since been disciplin'd
thy Precepts to obey.
- 68** Thou art, O Lord, supremely good,
and all thou dost is so ;
On me thy Statutes to discern,
thy saving Skill bestow.
- 69** The Proud have forg'd malicious Lies,
my spotless Fame to stain ;
But my fix'd Heart, without Reserve,
thy Precepts shall retain.

- 70 While pamper'd they, with prosp'rous Ills,
in sensual Pleasures live,
My Soul can relish no Delight
but what thy Precepts give.
- 71 'Tis good for me that I have felt
Affliction's chast'ning Rod,
That I might duly learn and keep
the Statutes of my God.
- 72 The Law that from thy Mouth proceeds,
of more Esteem I hold
Than touch'd Mines, than thousand Mines,
of Silver and of Gold.

J O D.

- 73 To me, who am the Workmanship
of thy Almighty Hands,
The heav'nly Understanding give
to learn thy just Commands.
- 74 My Preservation to thy Saints
strong Comfort will afford,
To see Success attend my Hopes,
who trusted in thy Word.
- 75 That right thy Judgments are, I now
by sure Experience see ;
And that in Faithfulness, O Lord,
Thou hast afflicted me.
- 76 O let thy tender Mercy now
afford me needful Aid ;
According to thy Promise, Lord,
to me, thy Servant, made.
- 77 To me thy saving Grace restore,
that I again may live ;
Whose Soul can relish no Delight,
but what thy Precepts give.
- 78 Defeat the Proud, who, unprovok'd,
to ruin me have sought,
Who only on thy sacred Laws
employ my harmless Thought.
- 79 Let those that fear thy Name espouse
my Cause, and those alone

- Who have by strict and pious Search
thy sacred Precepts known.
- 80** In thy bleſ'd Statutes let my Heart
continue always found :
That Guilt and Shame, the Sinner's Lot,
may never me confound.

C A P H.

- 81** My Soul with long Expectance faints
to see thy saving Grace :
Yet still on thy unerring Word
my Confidence I place.
- 82** My very Eyes consume and fail
with waiting for thy Word ;
Oh ! when wilt Thou thy kind Relief
and promis'd Aid afford ?
- 83** My Skin like shrivell'd Parchment shows,
that long in Smoke is set ;
Yet no Affliction me can force
thy Statutes to forget.
- 84** How many Days must I endure
of Sorrow and Distress ?
When wilt Thou Judgment execute
on them who me oppres?
- 85** The Proud have digg'd a Pit for me,
that have no other Foes,
But such as are averse to Thee,
and thy just Laws oppose.
- 86** With Right and Truth's eternal Laws
all thy Commands agree :
Men persecute me without Cause ;
Thou, Lord, my Helper be.
- 87** With close Designs against my Life
they had almost prevail'd ;
But in Obedience to thy Will
my Duty never fail'd.
- 88** Thy wonted Kindness, Lord, restore,
my drooping Heart to chear ;
That by thy righteous Statutes, I
my Life's whole Course may steer.

L A M E D.

- 89 For ever and for ever, Lord,
unchang'd Thou dost remain ;
Thy Word, establish'd in the Heav'ns,
does all their Orbs sustain.
- 90 Thro' circling Ages, Lord, thy Truth,
immovable shall stand,
As does the Earth, which Thou uphold'st
by thy Almighty Hand.
- 91 All Things the Course by Thee ordain'd,
ev'n to this Day fulfil ;
They are thy faithful Subjects all,
and Servants of thy Will.
- 92 Unless thy sacred Law had been
my Comfort and Delight,
I must have fainted and expir'd
In-dark Affliction's Night.
- 93 Thy Precepts therefore from my Thoughts
shall never, Lord, depart ;
For Thou by them hast to new Life
restor'd my dying Heart.
- 94 As I am thine, entirely thine,
protect me, Lord, from Harm ;
Who have thy Precepts sought to know,
and carefully perform.
- 95 The Wicked have their Ambush laid,
my guiltless Life to take ;
But in the Midst of Danger I
thy Word my Study make.
- 96 I've seen an End of what we call
Perfection here below :
But thy Commandments, like Thyselv,
no Change or Period know.

M E M.

- 97 The Love that to thy Laws I bear,
no Language can display :
They with fresh Wonders entertain
my ravish'd Thoughts all Day.

- 98 Thro' thy Commands I wiser grow
than all my subtle Foes ;
For thy sure Word doth me direct,
and all my Ways dispose.
- 99 From me my former Teachers now
may abler Counsel take :
Because thy sacred Precepts I
my constant Study make.
- 100 In Understanding I excel
the Sages of our Days ;
Because by thy unerring Rules
I order all my Ways.
- 101 My Feet with Care I have refrain'd
from every sinful Way,
That to thy sacred Word I might
entire Obedience pay.
- 102 I have not from thy Judgments stray'd,
by vain Desires misled ;
For, Lord, Thou hast instructed me,
thy righteous Paths to tread.
- 103 How sweet are all thy Words to me :
O what divine Repast !
How much more grateful to my Soul,
than Honey to my Taste !
- 104 Taught by thy sacred Precepts, I
with heav'nly Skill am blest ;
Thro' which the treach'rous Ways of Sin
I utterly detest.

N U N.

- 105 Thy Word is to my Feet a Lamp,
the Way of Truth to shew :
A Watch-light to point out the Path,
in which I ought to go.
- 106 I swear (and from my solemn Oath
I'll never start aside)
That in thy righteous Judgments I
will steadfastly abide.
- 107 Since I with Griefs am so opprest,
that I can bear no more :

According to thy Word, do Thou
my fainting Soul restore.

108 Let still my Sacrifice of Praise
with Thee Acceptance find ;
And in thy righteous Judgments, Lord,
instruct my willing Mind.

109 Tho' ghastly Dangers me surround,
my Soul they cannot awe,
Nor with continual Terrors keep
from thinking on thy Law.

110 My wicked and invet'rate Foes
for me their Snares have laid :
Yet I have kept the upright Path,
nor from thy Precepts stray'd.

111 Thy Testimonies I have made
my Heritage and Choice ;
For they, when other Comforts fail,
my drooping Heart rejoice.

112 My Heart with early Zeal began
thy Statutes to obey ;
And till my Course of Life is done,
shall keep thy upright Way.

S A M E C H.

113 Deceitful Thoughts and Practices
I utterly detest ;
But to thy Laws Affection bear
too great to be exprest.

114 My Hiding-Place, my Refuge-Tower
and Shield art Thou, O Lord ;
I firmly anchor all my Hopes
on thy unerring Word.

115 Hence ye that trade in Wickedness,
approach not my Abode ;
For firmly I resolve to keep
the Precepts of my God.

116 According to thy gracious Word,
from Danger set me free ;
Nor make me of those Hopes ashamed,
that I repose in Thee.

- 117 Uphold me, so shall I be safe,
and rescu'd from Distress ;
To thy Decrees continually
my just Respect address.
- 118 The Wicked Thou hast trod to Earth,
who from thy Statutes stray'd ;
Their vile Deceit the just Reward
of their own Falshood made.
- 119 The Wicked from thy holy Land
Thou dost like Dros's remove ;
I therefore, with such Justice charm'd,
thy Testimonies love.
- 120 Yet with that Love they make me dread,
lest I should so offend,
When on Transgressors I behold
thy Judgments thus descend.

A I N.

- 121 Judgment and Justice I have lov'd ;
O therefore, Lord, engage
In my Defence, nor give me up
to my Oppressors Rage.
- 122 Do Thou be Surety, Lord, for me,
and so shall this Distress
Prove good for me ; nor shall the Proud
my guiltless Soul oppress.
- 123 My Eyes, alas ! begin to fail,
in long Expectance held ;
Till thy Salvation they behold,
and righteous Word fulfill'd.
- 124 To me, thy Servant in Distress,
thy wonted Grace display,
And discipline my willing Heart
thy Statutes to obey.
- 125 On me, devoted to thy Fear,
thy sacred Skill bestow,
That of thy Testimonies I
the full Extent may know.
- 126 'Tis Time, high Time, for Thee, O Lord,
thy Vengeance to employ,

When

When Men with open Violence
thy sacred Law destroy.

- 127 Yet their Contempt of thy Commands
but make their Value rise
In my Esteem, who purest Gold
compar'd with them despise.
- 128 Thy Precepts therefore I account,
in all Respects, divine :
They teach me to discern the right,
and all false Ways decline.

P E.

- 129 The Wonders which thy Laws contain,
no Words can represent ;
Therefore to learn and practise them,
my zealous Heart is bent.
- 130 The very Entrance to thy Word
celestial Light displays,
And Knowledge of true Happiness
to simplest Minds conveys.
- 131 With eager Hopes I waiting stood,
and fainted with Desire,
That of thy wise Commands I might
the sacred Skill acquire.
- 132 With Favour, Lord, look down on me,
who thy Relief implore ;
As Thou art wont to visit those
that thy blest Name adore.
- 133 Directed by thy heav'ly Word,
let all my Footsteps be ;
Nor Wickedness of any Kind
Dominion have o'er me.
- 134 Release, entirely set me free
from persecuting Hands,
That, unmolested, I may learn
and practise thy Commands.
- 135 On me, devoted to thy Fear,
Lord, make thy Face to shine :
Thy Statutes both to know and keep,
my Heart with Zeal incline.

- 136 My Eyes to weeping Fountains turn,
whence briny Rivers flow,
To see Mankind against thy Laws
in bold Defiance go.

T S A D D I.

- 137 Thou art the righteous Judge, in whom
wrong'd Innocence may trust ;
And, like Thyself, thy Judgments, Lord,
in all Respects are just.
- 138 Most just and true those Statutes were
which Thou didst first decree ;
And all with Faithfulness perform'd,
succeeding Times shall see.
- 139 With Zeal my Flesh consumes away,
my Soul with Anguish frets,
To see my Foes contemn at once
thy Promises and Threats.
- 140 Yet each neglected Word of thine
(how' er by them despis'd)
Is pure, and for eternal Truth
by me, thy Servant, priz'd.
- 141 Brought, for thy Sake, to low Estate,
Contempt from all I find ;
Yet no Affront or Wrongs can drive
thy Precepts from my Mind.
- 142 Thy Righteousness shall then endure,
when Time itself is past ;
Thy Law is Truth itself, that Truth
which shall for ever last.
- 143 Tho' Trouble, Anguish, Doubts and Dread
to compas me unite :
Beset with Danger, still I make
thy Precepts my Delight.
- 144 Eternal and unerring Rules
thy Testimonies give :
Teach me the Wisdom that will make
my Soul for ever live.

K O P H.

- 145 With my whole Heart to God I call'd,
 Lord, hear my earnest Cry ;
 And I thy Statutes to perform,
 with all my Care apply.
- 146 Again more fervently I pray'd,
 O ! save me, that I may
 Thy Testimonies throughly know,
 and stedfastly obey.
- 147 My earlier Pray'r the dawning Day
 prevented, while I cry'd
 To Him on whose engaging Word
 my Hope alone rely'd.
- 148 With Zeal have I awak'd before
 the Midnight Watch was set,
 That I of thy mysterious Word
 might perfect Knowledge get,
- 149 Lord, hear my supplicating Voice,
 and wonted Favour shew ;
 O quicken me, and so approve
 thy Judgment ever true.
- 150 My persecuting Foes advance,
 and hourly nearer draw ;
 What Treatment can I hope from them
 who violate thy Law ?
- 151 Tho' they draw nigh, my Comfort is,
 Thou, Lord, art yet more near ;
 Thou, whose Commands are righteous all,
 thy Promises sincere.
- 152 Concerning thy divine Decrees
 my Soul has known of old
 That they were true, and shall their Truth
 to endless Ages hold.

R E S C H.

- 153 Consider my Affliction, Lord,
 and me from Bondage draw ;
 Think on thy Servant in Distress,
 who ne'er forgets thy Law.

- 154 Plead Thou my Cause ; to that and me
thy timely Aid afford ;
With Beams of Mercy quicken me
according to thy Word.
- 155 From harden'd Sinners Thou remov'st
Salvation far away :
'Tis just Thou should'st withdraw from them,
who from thy Statutes stray.
- 156 Since great thy tender Mercies are
to all who Thee adore ;
According to thy Judgments, Lord,
my fainting Hopes restore.
- 157 A num'rous Host of spiteful Foes
against my Life combine ;
But all too few to force my Soul
thy Statutes to decline.
- 158 Those bold Transgressors I beheld,
and was with Grief oppress'd,
To see with what audacious Pride
thy Cov'nant they transgres'd.
- 159 Yet while they slight, consider, Lord,
how I thy Precepts love ;
O therefore quicken me with Beams
of Mercy from above.
- 160 As from the Birth of Time thy Truth
has held thro' Ages past,
So shall thy righteous Judgments, firm,
to endless Ages last,

S C H I N.

- 161 Tho' mighty Tyrants, without Cause,
conspire my Blood to shed,
Thy sacred Word has Pow'r alone
to fill my Heart with Dread.
- 162 And yet that Word my joyful Breast
with heav'nly Rapture warms :
Nor Conquest, nor the Spoils of War,
have such transporting Charms.
- 163 Perfidious Practices and Lies
I utterly detest ;

But

But to thy Laws Affection bear,
too vast to be express'd.

- 164 Sev'n Times a Day, with grateful Voice,
thy Praises I resound,
Because I find thy Judgments all
with Truth and Justice crown'd.
- 165 Secure, substantial Peace have they
who truly love thy Law;
No smiling Mischief them can tempt,
nor frowning Danger awe.
- 166 For thy Salvation I have hop'd,
and tho' so long delay'd,
With cheerful Zeal and strictest Care
all thy Commands obey'd.
- 167 Thy Testimonies I have kept,
and constantly obey'd;
Because the Love I bore to them,
thy Service easy made.
- 168 From strict Observance of thy Laws
I never yet withdrew;
Convinc'd that my most secret Ways
are open to thy View.

T A U.

- 169 To my Request and earnest Cry
attend, O gracious Lord;
Inspire my Heart with heav'nly Skill,
according to thy Word.
- 170 Let my repeated Pray'r at last
before thy Throne appear;
According to thy plighted Word
for my Relief draw near.
- 171 Then shall my grateful Lips return
the Tribute of their Praise,
When Thou thy Counsels hast reveal'd,
and taught me thy just Ways.
- 172 My Tongue the Praises of thy Word
shall thankfully resound,
Because thy Promises are all
with Truth and Justice crown'd.

- 173 Let thy Almighty Arm appear,
and bring me timely Aid ;
For I the Laws Thou hast ordain'd,
my Heart's free Choice have made.
- 174 My Soul has waited long to see
thy saving Grace restor'd ;
Nor Comfort knew, but what thy Laws,
thy heav'nly Laws, afford.
- 175 Prolong my Life, that I may sing
my great Restorer's Praise,
Whose Justice from the Depth of Woes
my fainting Soul shall raise.
- 176 Like some lost Sheep I've stray'd, till I
despair my Way to find ;
Thou, therefore, Lord, thy Servant seek,
who keeps thy Laws in Mind,

P S A L M CXX.

- 1 IN deep Distress I oft have cry'd
To God, who never yet deny'd
To rescue me oppress'd with Wrongs :
- 2 Once more, O Lord, Deliv'rance send,
From lying Lips my Soul defend,
And from the Rage of sland'ring Tongues.
- 3 What little Profit can accrue,
And yet what heavy Wrath is due,
O thou perfidious Tongue, to Thee !
- 4 Thy Sting upon thyself shall turn ;
Of lasting Flames that fiercely burn,
The constant Fuel thou shalt be.
- 5 But O ! how wretched is my Doom,
Who am a Sojourner become
In barren *Meseck's* desart Soil !
- With *Kedar's* wicked Tents inclos'd,
To lawles Savages expos'd,
Who live on nought but Theft and Spoil.
- 6 My hapless Dwelling is with those
Who Peace and Amity oppose,
And Pleasure take in others Harms :

- 7 Sweet Peace is all I court and seek ;
 But when to them of Peace I speak,
 They straight cry out, *To Arms, to Arms.*

P S A L M CXXI.

- 1 **T**O Sion's Hill I lift my Eyes,
 from thence expecting Aid ;
 2 From Sion's Hill and Sion's God,
 who Heav'n and Earth has made :
 3 Then, Thou my Soul, in Safety rest,
 thy Guardian will not sleep :
 4 His watchful Care that *Isr'el* guards,
 will *Isr'el*'s Monarch keep.
 5 Shelter'd beneath th' Almighty's Wings,
 thou shalt securely rest,
 6 Where neither Sun nor Moon shall thee
 by Day or Night molest.
 7 From common Accidents of Life
 his Care shall guard thee still ;
 From the blind Strokes of Chance, and Foes
 that lie in wait to kill.
 8 At Home, Abroad, in Peace, in War,
 thy God shall thee defend ;
 Conduct thee thro' Life's Pilgrimage
 safe to thy Journey's End.

P S A L M CXXII.

- 1 **O**'Twas a joyful Sound to hear
 our Tribes devoutly say,
 Up, *Isr'el*, to the Temple haste,
 and keep your Festal Day.
 2 At Salem's Courts we must appear,
 with our assembled Pow'rs ;
 3 In strong and beauteous Order rang'd,
 like her united Tow'rs.
 4 'Tis thither, by divine Command,
 the Tribes of God repair,
 Before his Ark to celebrate
 his Name with Praise and Pray'r.
 5 Tribunals stand erected there
 where Equity takes Place ;

There stand the Courts and Palaces
of Royal David's Race.

- 6 O, pray we then for Salem's Peace,
for they shall prosp'rous be,
(Thou holy City of our God !)
who bear true Love to Thee.
- 7 May Peace within thy sacred Walls
a constant Guest be found,
With Plenty and Prosperity
thy Palaces be crown'd.
- 8 For my dear Brethren's Sake, and Friends,
no less than Brethren dear,
I'll pray—May Peace in Salem's Tow'r's
a constant Guest appear.
- 9 But most of all I'll seek thy Good,
and ever wish thee well,
For Sion and the Temple's Sake,
where God vouchsafes to dwell.

P S A L M CXXIII.

- 1, 2 O N Thee, who dwell'st above the Skies,
For Mercy wait my longing Eyes ;
As Servants watch their Masters Hands,
And Maids their Mistresses Commands.
- 3, 4 O then have Mercy on us, Lord ;
Thy gracious Aid to us afford :
To us whom cruel Foes oppres,
Grown rich and proud by our Distress.

P S A L M CXXIV.

- 1 H AD not the Lord (may *Isr'el* say)
been pleas'd to interpose,
2 Had He not then espous'd our Cause,
When Men against us rose,
3, 4, 5 Their Wrath had swallow'd us alive,
and rag'd without Controul ;
Their Spite and Pride's united Floods
had quite o'erwhelm'd our Soul.
6 But prais'd be our Eternal Lord,
who rescu'd us that Day ;

- Nor to their savage Jaws gave up
our threaten'd Lives a Prey.
- 7 Our Soul is like a Bird escap'd
from out the Fowler's Net ;
The Snare is broke, their Hopes are cross'd,
and we at Freedom set.
- 8 Secure in his Almighty Name,
our Confidence remains,
Who, as He made both Heav'n and Earth,
of both sole Monarch reigns.

P S A L M CXXV.

- 1 WHO place on Sion's God their Trust,
like Sion's Rock shall stand ;
Like her immoveable be fix'd
by his Almighty Hand.
- 2 Look how the Hills on ev'ry Side
Jerusalem inclose ;
So stands the Lord around his Saints,
to guard them from their Foes.
- 3 The Wicked may afflict the Just,
but ne'er too long oppress,
Nor force him by Despair to seek
base Means for his Redrefs.
- 4 Be good, O righteous God, to those
who righteous Deeds affect :
The Heart that Innocence retains,
let Innocence protect.
- 5 All those who walk in crooked Paths,
the Lord shall soon destroy ;
Cut off th' Unjust, but crown the Saints
with lasting Peace and Joy.

P S A L M CXXVI.

- 1 WHEN Sion's God her Sons recall'd
from long Captivity,
It seem'd at first a pleasing Dream
of what we wish'd to see :
- 2 But soon, in unaccustom'd Mirth,
we did our Voice employ,

And

And sung our great Creator's Praise
in thankful Hymns of Joy.

Our Heathen Foes repining stood,
yet were compell'd to own,
That great and wond'rous was the Work
our God for us had done.

- 3 'Twas great, say they, 'twas wond'rous great,
much more should we confess ;
The Lord has done great Things, whereof
we reap the glad Success.
- 4 To us bring back the Remnant, Lord,
of *Jsr'l's* captive Bands,
More welcome than refreshing Show'rs
to parch'd and thirsty Lands.
- 5 That we, whose Work commenc'd in Tears,
may see our Labours thrive,
Till finish'd with Success, to make
our drooping Hearts revive.
- 6 Tho' he desp'nd that sows his Grain,
yet doubtless he shall come
To bind his full-ear'd Sheaves, and bring
the joyful Harvest home.

P S A L M CXXVII.

- 1 **W**E build with fruitless Cost, unless
the Lord the Pile sustain ;
Unless the Lord the City keep,
the Watchman wakes in vain.
- 2 In vain we rise before the Day,
and late to Rest repair ;
Allow no Respite to our Toil,
and eat the Bread of Care.
Supplies of Life, with Ease to them,
He on his Saints bestows ;
He crowns their Labour with Success,
their Nights with sound Repose.
- 3 Children, those Comforts of our Life,
are Presents from the Lord ;
He gives a num'rous Race of Heirs,
as Piety's Reward.

- 4 As Arrows in a Giant's Hand,
when marching forth to War,
Ev'n so the Sons of sprightly Youth,
their Parents Safeguard are.
- 5 Happy the Man whose Quiver's fill'd
with these prevailing Arms ;
He need not fear to meet his Foe,
at Law, or War's Alarms.

P S A L M CXXVIII.

- 1 **T**H E Man is blest that fears the Lord ;
not only Worship pays,
But keeps his Steps confin'd with Care
to his appointed Ways.
- 2 He shall upon the sweet Returns
of his own Labour feed ;
Without Dependance live, and see
his Wishes all succeed.
- 3 His Wife, like a fair fertile Vine,
her lovely Fruit shall bring ;
His Children, like young Olive Plants,
about his Table spring.
- 4, 5 Who fears the Lord, shall prosper thus ;
him *Sion's* God shall bless ;
And grant him all his Days to see
Jerusalem's Success.
- 6 He shall live on, till Heirs from him
descend with vast Increase ;
Much bless'd in his own piosp'rous State,
and more in *Isr'el's* Peace.

P S A L M CXXIX.

- 1 **F**ROM my Youth up, may *Isr'el* say,
they oft have me assail'd,
- 2 Reduc'd me oft to heavy Straits,
but never quite prevail'd.
- 3 They oft have plough'd my patient Back
with Furrows deep and long :
- 4 But our just God has broke their Chains,
and rescu'd us from Wrong.

5 Defeat,

- 5 Defeat, Confusion, shameful Rout
 be still the Doom of those,
 Their righteous Doom, who *Sion* hate,
 and *Sion's* God oppose.
- 6 Like Corn upon our Houses Tops,
 untimely let them fade,
 Which too much Heat, and Want of Root,
 has blasted in the Blade:
- 7 Which in his Arms no Reaper takes,
 but unregarded leaves :
 Nor Binder thinks it worth his Pains,
 to fold it into Sheaves.
- 8 No Traveller that passes by,
 vouchsafes a Minute's Stop,
 To give it one kind Look, or crave
 Heav'n's Blessing on the Crop.

P S A L M CXXX.

- 1 F ROM lowest Depths of Woe
 to God I send my Cry ;
- 2 Lord, hear my supplicating Voice,
 and graciously reply.
- 3 Should'st Thou severely judge,
 who can the Trial bear ?
- 4 But Thou forgiv'st, lest we desp'nd,
 and quite renounce thy Fear.
- 5 My Soul with Patience waits
 for Thee the living Lord ;
 My Hopes are on thy Presence built,
 thy never-failing Word.
- 6 My longing Eyes look out
 for thy enliv'ning Ray,
 More duly than the Morning Watch
 to spy the dawning Day.
- 7 Let *Isr'el* trust in God,
 no Bounds his Mercy knows :
 The plenteous Source and Spring from whence
 eternal Succour flows.
- 8 Whose friendly Streams to us
 Supplies in Want convey ;

A healing

A healing Spring, a Spring to cleanse,
and wash our Guilt away.

P S A L M CXXXI.

- 1 **O** Lord, I am not proud of Heart,
nor cast a scornful Eye ;
Nor my aspiring Thoughts employ
in Things for me too high.
- 2 With infant Innocence Thou know'st
I have myself demean'd ;
Compos'd to Quiet, like a Babe
that from the Breast is wean'd.
- 3 Like me let *Isr'el* hope in God,
his Aid alone implore ;
Both now and ever trust in Him,
who lives for evermore.

P S A L M CXXXII.

- 1 **L**ET *David*, Lord, a constant Place
in thy Remembrance find ;
Let all the Sorrows he endur'd,
be ever in thy Mind.
- 2 Remember what a solemn Oath
to Thee, his Lord, he swore ;
How to the mighty God he vow'd,
whom *Jacob's* Sons adore :
- 3, 4 I will not go into my House,
nor to my Bed ascend ;
No soft Repose shall close my Eyes,
nor Sleep my Eyelids bend ;
- 5 Till for the Lord's design'd Abode
I mark the destin'd Ground ;
Till I a decent Place of Rest
for *Jacob's* God have found.
- 6 Th' appointed Place, with Shouts of Joy,
at *Ephrata* we found,
And made the Woods and neighb'ring Fields
our glad Applause resound.
- 7 O with due Rev'rence let us then
to his Abode repair ;

- And, prostrate at his Footstool fall'n,
pour out our humble Pray'r.
- 8 Arise, O Lord, and now possess
thy constant Place of Rest ;
Be that, not only with thy Ark,
but with thy Presence blest.
- 9, 10 Cloath Thou thy Priests with Righteousness,
make Thou thy Saints rejoice ;
And for thy Servant *David*'s Sake,
hear thy Anointed's Voice.
- 11 God sware to *David* in his Truth,
(nor shall his Oath be vain)
One of thy Offspring after thee
upon thy Throne shall reign :
- 12 And if thy Seed my Cov'nant keep,
and to my Laws submit ;
Their Children too upon thy Throne
for evermore shall sit.
- 13, 14 For *Sion* does in God's Esteem
all other Seats excel ;
His Place of everlasting Rest,
where He desires to dwell.
- 15, 16 Her Store, says He, I will increase,
her Poor with Plenty bles ;
Her Saints shall shout for Joy, her Priests
my saving Health confess.
- 17 There *David*'s Pow'r shall long remain
in his successive Line,
And my anointed Servant there
shall with fresh Lustre shine.
- 18 The Faces of his vanquish'd Foes
Confusion shall o'erspread ;
Whilst with confirm'd Success, his Crown
shall flourish on his Head.

P S A L M CXXXIII.

HOW vast must their Advantage be !
how great their Pleasure prove !
Who live like Brethren, and consent
in Offices of Love ;

P S A L M cxxxiv, cxxxv. 211

- 2 True Love is like that precious Oil
which, pour'd on Aaron's Head,
Ran down his Beard; and o'er his Robes
its costly Moisture shew'd.
- 3 'Tis like refreshing Dew, which does
on Hermon's Top distil :
Or like the early Drops that fall
on Sion's fruitful Hill.
- 4 For God to all, whose friendly Hearts
with mutual Love abound,
Has firmly promis'd Length of Days
with constant Blessings crown'd.

P S A L M CXXXIV.

- 1 BLESS God, ye Servants that attend
upon his solemn State ;
That in his Temple, Night by Night,
with humble Rev'rence wait :
- 2, 3 Within his House lift up your Hands ;
and bless his holy Name ;
From Sion bless thy Isr'el, Lord,
who Heav'n and Earth didst frame.

P S A L M CXXXV.

- 1 O Praise the Lord with one Consent ;
and magnify his Name ;
Let all the Servants of the Lord
his worthy Praise proclaim.
- 2 Praise him all ye that in his House
attend with constant Care ;
With those that to his outmost Courts
with humble Zeal repair.
- 3 For this our truest Int'rest is,
glad Hymns of Praise to sing ;
And with loud Songs to bless his Name,
a most delightful Thing.
- 4 For God his own peculiar Choice
the Sons of Jacob makes ;
And Isr'el's Offspring for his own
most valu'd Treasure takes.

- 5 That God is great, we often have
by glad Experience found ;
And seen how He with wond'rous Pow'r
above all Gods is crown'd.
- 6 For He with unresisted Strength
performs his sov'reign Will ;
In Heav'n and Earth, and watry Stores
that Earth's deep Caverns fill.
- 7 He rises Vapours from the Ground,
which, pois'd in liquid Air,
Fall down down at last in Show'rs, thro which
his dreadful Lightnings glare :
- 8 He from his Store-house brings the Winds ;
and He with vengeful Hand,
The First-born slew of Man and Beast,
thro' Egypt's mourning Land.
- 9 He dreadful Signs and Wonders shew'd
thro' stubborn Egypt's Coasts ;
Nor Pharaoh could his Plagues escape,
nor all his num'rous Hosts.
- 10, 11 'Twas He that various Nations smote,
and mighty Kings suppress'd ;
Sihon and Og, and all besides
who Canaan's Land possess'd.
- 12, 13 Their Land upon his chosen Race
He firmly did entail ;
For which his Fame shall always last,
his Praise shall never fail.
- 14 For God shall soon his People's Cause
with pitying Eyes survey ;
Repent Him of his Wrath, and turn
his kindled Rage away.
- 15 Those Idols, whose false Worship spreads
o'er all the Heathen Lands,
Are made of Silver and of Gold,
the Work of human Hands.
- 16, 17 They move not their fictitious Tongues,
nor see with polish'd Eyes ;
Their

Their counterfeited Ears are deaf,
no Breath their Mouth supplies.

- 18 As senseless as themselves are they
that all their Skill apply
To make them, or in dangerous Times
on them for Aid rely.

- 19 Their just Returns of Thanks to God,
let grateful *If'rel* pay ;
Nor let the Priests of *Aaron's* Race
to bless the Lord delay.

- 20 Their Sense of his unbounded Love
let *Levi's* House express ;
And let all those that fear the Lord
his Name for ever bless.

- 21 Let all with Thanks his wond'rous Works
in *Sion's* Courts proclaim ;
Let them in *Salem*, where he dwells,
exalt his holy Name.

P S A L M CXXXVI.

- 1 **T**O God the mighty Lord,
Your joyful Thanks repeat :
To Him due Praise afford,
As good as He is great.
For God does prove
Our constant Friend,
His boundless Love
Shall never end.

- 2, 3 To Him whose wond'rous Pow'r
All other Gods obey,
Whom earthly Kings adore,
This grateful Homage pay.
For God, &c.

- 4, 5 By his Almighty Hand
Amazing Works are wrought ;
The Heav'ns by his Command
Were to Perfection brought.
For God, &c.

- 6 He spread the Ocean round
 About the spacious Land ;
 And made the rising Ground
 Above the Waters stand.
 For God, &c.
- 7, 8, 9 Thro' Heav'n he did display
 His num'rous Hosts of Light ;
 The Sun to rule by Day,
 The Moon and Stars by Night.
 For God, &c.
- 10, 11, 12 He struck the First-born dead
 Of Egypt's stubborn Land ;
 And thence his People led
 With his resistless Hand.
 For God, &c.
- 13, 14 By Him the raging Sea,
 As if in Pieces rent,
 Disclos'd a middle Way,
 Thro' which his People went.
 For God, &c.
- 15 Where soon He overthrew
 Proud Pharaoh and his Host,
 Who, daring to pursue,
 Were in the Billows lost.
 For God, &c.
- 16, 17, 18 Thro' Deserts vast and wild
 He led the chosen Seed ;
 And famous Princes foil'd
 And made great Monarchs bleed,
 For God; &c.
- 19, 20 Sibon, whose potent Hand
 Great Ammon's Sceptre sway'd ;
 And Og, whose stern Command
 Rich Bashan's Land obey'd.
 For God, &c.
- 21, 22 And of his wond'rous Grace,
 Their Lands whom he destroy'd,
 He gave to Isr'el's Race,
 To be by them enjoy'd.
 For God, &c.

23, 24 He in our Depth of Woes,
 On us with Favour thought,
 And from our cruel Foes
 In Peace and Safety brought.
 For God, &c.

25, 26 He does the Food supply,
 On which all Creatures live :
 To God who reigns on high,
 Eternal Praises give.
 For God will prove
 Our constant Friend,
 His boundless Love
 Shall never end.

P S A L M CXXXVII.

- 1 **W**HEN we, our weary Limbs to rest,
 Sat down by proud *Euphrates*' Stream,
 We wept, with doleful Thoughts opprest,
 And *Sion* was our mournful Theme.
- 2 Our Harps that when with Joy we sung,
 Were wont their tuneful Parts to bear,
 With silent Strings neglected hung
 On Willow-trees that wither'd there.
- 3 Meanwhile our Foes, who all conspir'd
 To triumph in our slavish Wrongs,
 Music and Mirth of us requir'd,
 " Come, sing us one of *Sion's* Songs."
- 4 How shall we tune our Voice to sing ?
 Or touch our Harps with skilful Hands ?
 Shall Hymns of Joy to God our King
 Be sung by Slaves in foreign Lands ?
- 5 O *Salem*, our once happy Seat !
 When I of thee forgetful prove,
 Let then my trembling Hand forget
 The speaking Strings with Art to move !
- 6 If I to mention thee forbear,
 Eternal Silence seize my Tongue ;
 Or if I sing one chearful Air,
 Till thy Deliv'rance is my Song.

- 7 Remember, Lord, how *Edom's* Race
 In thy own City's fatal Day,
 Cry'd out, " Her stately Walls deface,
 " And with the Ground quite level lay."
- 8 Proud *Babel's* Daughter, doom'd to be
 Of Grief and Woe the wretched Prey ;
 Bless'd is the Man who shall to thee
 The Wrongs thou laid'st on us repay.
- 9 Thrice bleſſ'd, who with just Rage posſeſt,
 And deaf to all the Parents Moans,
 Shall snatch thy Infants from the Breast,
 And dash their Heads against the Stones.

P S A L M CXXXVIII.

- 1 **W**ITH my whole Heart, my God and King,
 thy Praise I will proclaim :
 Before the Gods with Joy I'll sing,
 and bleſſ thy holy Name.
- 2 I'll worship at thy sacred Seat ;
 and, with thy Love inspir'd,
 The Praifes of thy Truth repeat,
 o'er all thy Works admir'd.
- 3 Thou graciously inclin'dſt thine Ear,
 when I to Thee did cry ;
 And when my Soul was press'd with Fear,
 didſt inward Strength supply.
- 4 Therefore shall ev'ry earthly Prince
 thy Name with Praife pursue,
 Whom these admir'd Events convince
 that all thy Works are true.
- 7 They all thy wond'rous Ways, O Lord,
 with chearful Songs shall bleſſ ;
 And all thy glorious Acts record,
 thy awful Pow'r confess.
- 6 For God, altho' enthron'd on high,
 does thence the Poor respect ;
 The Proud far off, his scornful Eye
 beholds with just Neglect.
- 7 Tho' I with Troubles am oppreſſ'd,
 he ſhall my Foes diſarm,

Relieve my Soul when most distress'd,
and keep me safe from Harm.

- 8 The Lord, whose Mercies ever last,
shall fix my happy State ;
And mindful of his Favours past,
shall his own Work compleat.

P S A L M CXXXIX.

- 1, 2 **T**HOU, Lord, by strictest Search hast known
My rising up and lying down ;
My secret Thoughts are known to Thee,
Known long before conceiv'd by me.
- 3 Thine Eye my Bed and Path surveys,
My public Haunts and private Ways ;
- 4 Thou know'st what 'tis my Lips would vent,
My yet unutter'd Words Intent.
- 5 Surrounded by thy Pow'r I stand,
On ev'ry Side I find thy Hand ;
- 6 O Skill, for human Reach too high !
Too dazzling bright for mortal Eye !
- 7 O could I so perfidious be,
To think of once deserting Thee :
Where, Lord, could I thy Influence shun ?
Or whither from thy Presence run ?
- 8 If up to Heaven I take my Flight,
'Tis there Thou dwell'st enthron'd in Light :
Or dive to Hell's infernal Plains,
'Tis there Almighty Vengeance reigns.
- 9 If I the Morning's Wings could gain,
And fly beyond the Western Main,
- 10 Thy swifter Hand would first arrive,
And there arrest thy Fugitive.
- 11 Or should I try to shun thy Sight,
Beneath the fable Wings of Night ;
One Glance from Thee, one piercing Ray,
Would kindle Darkness into Day.
- 12 The Veil of Night is no Disguise,
No Screen from thy all-searching Eyes :
Thro' Midnight Shades Thou find'st thy Way,
As in the blazing Noon of Day.

- 13 Thou know'st the Texture of my Heart,
My Reins, and ev'ry vital Part,
Each single Thread, in Nature's Loom,
By Thee was cover'd in the Womb.
- 14 I'll praise Thee, from whose Hands I came,
A Work of such a curious Frame ;
The Wonders Thou in me hast shown,
My Soul will grateful Joy must own.
- 15 Thine Eyes my Substance did survey,
While yet a lifeless Mass it lay ;
In secret how exactly wrought,
Ere from its dark Inclosure brought.
- 16 Thou didst the shapeless Embryo see,
Its Parts were register'd by Thee :
Thou saw'st the daily Growth they took,
Form'd by the Model of thy Book.
- 17 Let me acknowledge too, O God,
That since this Maze of Life I trod,
Thy Thoughts of Love to me surmount
The Pow'r of Numbers to recount.
- 18 Far sooner could I reckon o'er
The Sands upon the Ocean's Shore :
Each Morn revising what I've done,
I find th' Account but new begun.
- 19 The Wicked Thou shalt slay, O God :
Depart from me, ye Men of Blood,
- 20 Whose Tongues Heav'n's Majesty profane,
And take th' Almighty's Name in vain.
- 21 Lord, hate not I their impious Crew,
Who Thee with Enmity pursue ?
And does not Grief my Heart oppress,
When Reprobates thy Laws transgress ?
- 22 Who practise Enmity to Thee,
Shall utmost Hatred have from me ;
Such Men I utterly detest,
As if they were my Foes profest.
- 23, 24 Search, try, O God, my Thoughts and Heart,
If Mischief lurks in any Part ;
Correct me where I go astray,
And guide me in thy perfect Way.

P S A L M CXL.

- 1 P Reserve me, Lord, from crafty Foes,
of treacherous Intent ;
- 2 And from the Sons of Violence,
on open Mischief bent.
- 3 Their sland'ring Tongue the Serpent's Sting
in Sharpness does exceed :
Between their Lips the Gall of Asps,
and Adder's Venom breed.
- 4 Preserve me, Lord, from wicked Hands,
nor leave my Soul forlorn,
- A Prey to Sons of Violence,
who have my Ruin sworn.
- 5 The Proud for me have laid their Snare,
and spread their wily Net ;
With Traps and Gins, where-e'er I move,
I find myself beset.
- 6 But thus environ'd with Distress,
Thou art my God, I said ;
Lord, hear my supplianting Voice,
that calls to Thee for Aid.
- 7 O Lord, the God whose saving Strength
kind Succour did convey,
And cover'd my advent'rous Head
in Battle's doubtful Day ;
- 8 Permit not their unjust Designs
to answer their Desire ;
Lest they, encourag'd by Success,
to bolder Crimes aspire.
- 9 Let first their Chiefs the sad Effects
of their Injustice mourn ;
The Blast of their envenom'd Breath,
upon themselves return.
- 10 Let them who kindled first the Flame,
its Sacrifice become ;
The Pit they made for me be made
their own untimely Tomb.
- 11 Tho' Slander's Breath may raise a Storm,
it quickly will decay ;

Their

Their Rage does but the Torrent swell,
that bears themselves away.

- 12** God will assert the poor Man's Cause,
and speedy Succour give :
The Just shall celebrate his Praise,
and in his Presence live.

P S A L M CXLI.

- 1** **T**O thee, O Lord, my Cries ascend ;
O haste to my Relief ;
And with accustom'd Pity hear
the Accents of my Grief.
- 2** Instead of Off'rings, let my Pray'r
like Morning Incense rise ;
My lifted Hands supply the Place
Of Ev'ning Sacrifice.
- 3** From hasty Language curb my Tongue,
and let a constant Guard
Still keep the Portal of my Lips,
with wary Silence barr'd.
- 4** From wicked Men's Designs and Deeds
my Heart and Hands restrain ;
Nor let me in the Booty Share
of their unrighteous Gain.
- 5** Let upright Men reprove my Faults,
and I shall think them kind ;
Like Balm that heals a wounded Head,
I their Reproof shall find ;
And in return, my fervent Pray'r
I shall for them address,
When they are tempted and reduc'd,
like me, to sore Distress.
- 6** When skulking in Engedi's Rock,
I to their Chiefs appeal,
If one reproachful Word I spoke,
when I had Pow'r to kill.
- 7** Yet us they persecute to Death,
our scatter'd Ruins lie
As thick as from the Hewer's Axe
the sever'd Splinters fly.

- 3 But, Lord, to Thee I still direct
my supplicating Eyes :
O leave not destitute my Soul,
whose Trust on Thee relies.
4 Do Thou preserve me from the Snares
that wicked Hands have laid ;
Let them in their own Nets be caught,
while my Escape is made.

P S A L M CXLII.

- 1 TO God with mournful Voice
in deep Distress I pray'd ;
2 Made Him the Umpire of my Cause,
my Wrongs before him laid.
3 Thou didst my Steps direct,
when my griev'd Soul despair'd ;
For where I thought to walk secure,
they had their Traps prepar'd ;
4 I look'd, but found no Friend
to own me in Distress ;
All Refuge fail'd, no Man vouchsaf'd
his Pity or Redress.
5 To God at last I pray'd,
Thou, Lord, my Refuge art ;
My Portion in the Land of Life,
till Life itself depart.
6 Reduc'd to greatest Straits,
to Thee I make my Moan ;
O save me from oppressing Foes,
for me too pow'rful grown,
7 That I may praise thy Name,
my Soul from Prison bring ;
Whilst of thy kind Regard to me,
assembled Saints shall sing.

P S A L M CXLIII.

- 1 LORD, hear my Pray'r, and to my Cry
thy wonted Audience lend ;
In thy accustom'd Faith and Truth
a gracious Answer send.

- 2 Nor at thy strict Tribunal bring
thy Servant to be try'd ;
For in thy Sight no living Man
can e'er be justify'd.
- 3 The spiteful Foe pursues my Life
whose Comforts all are fled :
He drives me into Caves as dark
as Mansions of the Dead.
- 4 My Spirit therefore is o'erwhelm'd,
and sinks within my Breast ;
My mournful Heart grows desolate,
with heavy Woes opprest.
- 5 I call to Mind the Days of old
and Wonders Thou hast wrought :
My former Dangers and Escapes
employ my musing Thought.
- 6 To Thee my Hands in humble Pray'r
I fervently stretch out ;
My Soul for thy Refreshment thirsts,
like Land oppress'd with Drought.
- 7 Hear me with Speed ; my Spirit fails ;
thy Face no longer hide ;
Lest I become forlorn, like them
that in the Grave reside.
- 8 Thy Kindness early let me hear,
whose Trust on Thee depends ;
Teach me the Way where I should go,
my Soul to Thee ascends.
- 9 Do Thou, O Lord, from all my Foes,
preserve and set me free ;
A safe Retreat against their Rage,
my Soul implores from Thee.
- 10 Thou art my God, thy righteous Will
instruct me to obey ;
Let thy good Spirit lead and keep
my Soul in thy right Way.
- 11 Oh ! for the Sake of thy great Name
revive my drooping Heart :
For thy Truth's Sake, to me distress'd,
thy promis'd Aid impart.

- 12 In Pity to my Suff'rings, Lord,
 reduce my Foes to Shame :
Slay them that persecute a Soul
 devoted to thy Name.

P S A L M CXLIV.

- 1 F O R ever blefs'd be God the Lord,
 Who does his needful Aid impart :
At once both Strength and Skill afford
 To wield my Arms with warlike Art.
- 2 His Goodnes is my Fort and Tow'r,
My strong Deliv'rance and my Shield ;
In Him I trust, whose matchless Pow'r
Makes to my Sway fierce Nations yield.
- 3 Lord, what's in Man, that Thou shouldest love
Such tender Care of Him to take ?
What in his Offspring could Thee move
Such great Account of him to make ?
- 4 The Life of Man does quickly fade,
His Thoughts but empty are and vain,
His Days are like a flying Shade,
Of whose short Stay no Signs remain.
- 5 In solemn State, O God, descend,
Whilst Heav'n its lofty Head inclines ;
The smoaking Hills asunder rend,
Of thy Approach the awful Signs.
- 6 Discharge thy dreadful Lightnings round,
And make my scatter'd Foes retreat ;
Them with thy pointed Arrows wound,
And their Destruction soon compleat.
- 7, 8 Do thou, O Lord, from Heav'n engage
Thy boundless Pow'r my Foes to quell ;
And snatch me from the stormy Rage
Of threat'ning Waves that proudly swell.
Fight Thou against my foreign Foes,
Who utter Speeches false and vain ;
Who tho' in solemn Leagues they close,
Their sworn Engagements ne'er maintain.
- 9 So I to Thee, O King of Kings,
In joyful Hymns my Voice shall raise,

And

- And Instruments of various Strings,
Shall help me thus to sing thy Praise.
- 10 " God does to Kings his Aid afford,
" To them his sure Salvation sends ;
" 'Tis He that from the murd'ring Sword,
" His Servant *David* still defends."
- 11 Fight Thou against my foreign Foes,
Who utter Speeches false and vain ;
Who tho' in solemn Leagues they close,
Their sworn Engagements ne'er maintain.
- 12 Then our young Sons like Trees shall grow,
Well planted in some fruitful Place ;
Our Daughters shall like Pillars show,
Design'd some Royal Court to grace.
- 13 Our Garners fill'd with various Store,
Shall us and ours with Plenty feed ;
Our Sheep, increasing more and more,
Shall thousands and ten thousands breed.
- 14 Strong shall our lab'ring Oxen grow,
Nor in their constant Labour faint ;
Whilst we no War nor Slav'ry know,
And in our Streets hear no Complaint.
- 15 Thrice happy is that People's Case,
Whose various Blessings thus abound ;
Who God's true Worship still embrace,
And are with his Protection crown'd.

P S A L M CXLV.

- 1, 2 **T**HEE I'll extol, my God and King,
thy endless Praise proclaim :
This Tribute daily I will bring,
and ever blefs thy Name.
- 3 Thou, Lord, beyond Compare art great,
and highly to be prais'd ;
Thy Majesty, with boundless Height,
above our Knowledge rais'd.
- 4 Renown'd for mighty Acts, thy Fame
to future Times extends ;
From Age to Age thy glorious Name
succesively defends.

5, 6 Whilst

- 5, 6 Whilst I thy Glory and Renown,
and wond'rous Works exprest,
The World with me thy Might shall own,
and thy great Pow'r confess.
- 7 The Praise that to thy Love belongs,
they shall with Joy proclaim ;
Thy Truth of all their grateful Songs
shall be the constant Theme.
- 8 The Lord is good ; fresh Acts of Grace
his Pity still supplies ;
His Anger moves with slowest Pace,
his willing Mercy flies.
- 9, 10 Thy Love thro' Earth extends its Fame,
to all thy Works exprest ;
These shew thy Praise, whilst thy great Name
is by thy Servants blest.
- 11 They, with the glorious Prospect fir'd,
shall of thy Kingdom speak ;
And thy great Pow'r, by all admir'd,
their lofty Subject make.
- 12 God's glorious Works of antient Date,
shall thus to all be known ;
And thus his Kingdom's Royal State,
with Public Splendor shown.
- 13 His stedfast Throne, from Changes free,
shall stand for ever fast ;
His boundless Sway no End shall see,
but Time itself out-last.

P A R T II.

- 14, 15 The Lord does them support that fall,
and makes the Prostrate rise ;
For his kind Aid all Creatures call,
who timely Food supplies.
- 16 Whate'er their various Wants require,
with open Hand He gives ;
And so fulfils the just Desire
of ev'ry Thing that lives.
- 17, 18 How holy is the Lord, how just !
how righteous all his Ways !

How nigh to him, who with firm Trust
for his Assistance prays.

- 19 He grants the full Desires of those
who Him with Fear adore ;
And will their Troubles soон compose,
when they his Aid implore.
- 20 The Lord preserves all those with Care
whom grateful Love employs :
But Sinners, who his Vengeance dare,
with furious Rage destroys.
- 21 My Time to come, in Praises spent,
shall still advance his Fame,
And all Mankind, with one Consent,
for ever bleſſ his Name.

P S A L M CXLVI.

- 1, 2 O Praise the Lord, and thou, my Soul,
for ever bleſſ his Name :
His wond'rous Love, while Life shall last,
my constant Praise shall claim.
- 3 On Kings, the greatest Sons of Men,
let none for Aid rely ;
They cannot save in dang'rous Times,
nor timely Help apply.
- 4 Depriv'd of Breath, to Dust they turn,
and there neglected lie,
And all their Thoughts and vain Designs
together with them die.
- 5 Then happy he, who Jacob's God
for his Protector takes ;
Who still, with well-plac'd Hope, the Lord
his constant Refuge makes.
- 6 The Lord, who made both Heav'n and Earth,
and all that they contain,
Will never quit his stedfast Truth,
nor make his Promise vain.
- 7 The Poor opprest, from all their Wrongs
are eas'd by his Decree ;
He gives the Hungry needful Food,
and sets the Pris'ners free.

- 8 By Him the Blind receive their Sight,
the Weak and Fall'n he rears :
With kind Regard and tender Love
He for the Righteous cares.
- 9 The Strangers He preserves from Harm,
the Orphan kindly treats,
Defends the Widow, and the Wiles
of wicked Men defeats.
- 10 The God that does in *Sion* dwell,
is our eternal King :
From Age to Age his Reign endures,
let all his Praises sing.

P S A L M CXLVII.

- 1 O Praise the Lord with Hymns of Joy,
and celebrate his Fame !
For pleasant, good, and comely 'tis
to praise his holy Name.
- 2 His holy City God will build,
tho' levell'd with the Ground :
Bring back his People, tho' dispers'd
thro' all the Nations round.
- 3, 4 He kindly heals the broken Hearts,
and all their Wounds doth close ;
He tells the Number of the Stars,
their sev'ral Names he knows.
- 5, 6 Great is the Lord, and great his Pow'r,
His Wisdom has no Bound ;
The Meek He raises, and throws down
the Wicked to the Ground.
- 7 To God the Lord, a Hymn of Praise
with grateful Voices sing ;
To Songs of Triumph tune the Harp,
and strike each warbling String.
- 8 He covers Heav'n with Clouds, and thence
refreshing Rain bestows :
Thro' Him, on Mountain-tops, the Grass
with wond'rous Plenty grows.
- 9 He, savage Breasts that loosely range,
with timely Food supplies ;

- He feeds the Ravens tender Brood,
and stops their hungry Cries.
- 10 He values not the warlike Steed,
but does his Strength disdain ;
The nimble Foot that swiftly runs,
no Prize from Him can gain.
- 11 But He, to him that fears his Name,
His tender Love extends :
To him that on his boundless Grace
with stedfast Hope depends.
- 12, 13 Let *Sion* and *Jerusalem*
to God their Praise addrefs ;
Who fenc'd their Gates with massy Bars,
and does their Children blefs.
- 14, 15 Thro' all their Borders He gives Peace,
with finest Wheat they're fed ;
He speaks the Word, and what He wills
is done as soon as said.
- 16 Large Flakes of Snow, like fleecy Wool,
descend at his Command ;
And hoary Frost, like Ashes spread,
is scatter'd o'er the Land.
- 17 When join'd to these, he does his Hail
in little Morsels break,
Who can against his piercing Cold
secure Defences make ?
- 18 He sends his Word, which melts the Ice ;
He makes his Wind to blow,
And soон the Streams, congeal'd before,
in plenteous Currents flow.
- 19 By Him his Statutes and Decrees
to *Jacob*'s Sons were shwon ;
And still to *Isr'el*'s chosen Seed
his righteous Laws are known.
- 20 No other Nation this can boast,
nor did He e'er afford
To Heathen Lands his Oracles,
and Knowledge of his Word.

Hallelujah.

P S A L M CXLVIII.

- 1, 2 Y E boundless Realms of Joy,
 Exalt your Maker's Fame ;
 His Praise your Song employ
 Above the starry Frame ;
 Your Voices raise,
 Ye Cherubim
 And Seraphim,
 To sing his Praise.
- 3, 4 Thou Moon that rul'st the Night,
 And Sun that guid'st the Day,
 Ye glitt'ring Stars of Light,
 To Him your Homage pay :
 His Praise declare,
 Ye Heav'n's above,
 And Clouds that move
 In liquid Air.
- 5, 6 Let them adore the Lord,
 And praise his holy Name,
 By whose Almighty Word
 They all from Nothing came ;
 And all shall last
 From Changes free :
 His firm Decree
 Stands ever fast.
- 7, 8 Let Earth her Tribute pay ;
 Praise Him ye dreadful Whales,
 And Fish that through the Sea
 Glide swift with glitt'ring Scales ;
 Fire, Hail, and Snow,
 And misty Air,
 And Winds that, where
 He bids them, blow.
- 9, 10 By Hills and Mountains (all
 In grateful Concert join'd)
 By Cedars stately tall,
 And Trees for Fruit design'd ;

By every Beast,
And creeping Thing,
And Fowl of Wing,
His Name be blest.

- 11, 12 Let all of Royal Birth,
With those of humbler Frame,
And Judges of the Earth,
His matchless Praise proclaim.
In this Design
Let Youths with Maids,
And hoary Heads
With Children join.

- 13 United Zeal be shown,
His wond'rous Fame to raise,
Whose glorious Name alone
Deserves our endless Praise.
Earth's utmost Ends
His Pow'r obey :
His glorious Sway
The Sky transcends.

- 14 His chosen Saints to grace,
He sets them up on high,
And favours *Isr'el's* Race,
Who still to Him are nigh.
O therefore raise
Your grateful Voice,
And still rejoice
The Lord to praise.

P S A L M CXLIX.

- 1, 2 O Praise ye the Lord,
prepare your glad Voice,
His Praise in the great
Assembly to sing ;
In our great Creator
let *Isr'el* rejoice,
And Children of *Sion*
be glad in their King.
3, 4 Let them his great Name
extol in the Dance ;

With

With Timbrel and Harp
 his Praises express,
 Who always takes Pleasure
 his Saints to advance,
 And with his Salvation
 The Humble to bleſs.

- 5, 6 With Glory adorn'd,
 his People ſhall ſing
 To God, who their Beds
 with Safety does shield ;
 Their Mouths fill'd with Praifes
 of Him their great King ;
 Whilſt a two-edged Sword
 their Right-hand shall wield.

- 7, 8 Just Vengeance to take
 for Injuries paſt ;
 To puniſh thoſe Lands
 for Ruin design'd ;
 With Chains, as their Captives,
 to tie their Kings fast,
 With Fetters of Iron
 their Nobles to bind.

- 9 Thus ſhall they make good,
 when them they deſtroy,
 The dreadful Decree
 which God does proclaim :
 Such Honour and Triumph
 his Saints ſhall enjoy ;
 O therefore for ever
 exalt his great Name.

P S A L M CL.

- 1 O Praise the Lord in that bleſt Place
 from whence his Goodneſs largely flows ;
 Praise Him in Heav'n, where He his Face
 unveil'd in perfect Glory shows.
 2 Praise Him for all the mighty Acts,
 which He in our Behalf has done ;
 His Kindneſs this Return exacts,
 with which our Praife ſhould equal run.

- 3 Let the shrill Trumpet's warlike Voice
make Rocks and Hills his Praise rebound ;
Praise Him with Harp's melodious Noife,
and gentle Psalt'ry's silver Sound.
- 4 Let Virgin Troops soft Timbrels bring,
and some with graceful Motion dance ;
Let Instruments of various String,
with Organs join'd, his Praise advance.
- 5 Let them who joyful Hymns compose,
to Cymbals set their Songs of Praise ;
Cymbals of common Use, and those
that loudly sound on solemn Days.
- 6 Let all, that vital Breath enjoy,
the Breath He does to them afford,
In just Returns of Praise employ :
let ev'ry Creature praise the Lord,

GLORIA PATRL &c.

Common Measure.

TO Father, Son, and Holy Ghost,
the God whom we adore,
Be Glory, as it was, is now,
and shall be evermore.

As Psalm 25.

To God the Father, Son,
and Spirit, Glory be ;
As 'twas, and is, and shall be so
to all Eternity.

As the 100 Psalm.

To Father, Son, and Holy Ghost,
the God whom Heav'n and Earth adore,
Be Glory, as it was of Old,
is now, and shall be evermore.

As Psalm 112, and last Part of the 113 Psalm Tune.

To Father, Son, and Holy Ghost,
The God whom Heav'n's triumphant Host,
and suff'ring Saints on Earth adore,
Be Glory, as in Ages past,
As now it is, and so shall last,
when Time itself must be no more.

As Psalm 148.

To God the Father, Son,
And Spirit ever-bless'd,
Eternal Three in One,
All Worship be address'd,
As heretofore
It was, is now,
And shall be so
For evermore.

As Psalm 149.

By Angels in Heav'n
of ev'ry Degree,
And Saints upon Earth
all Praife be address'd
To God in Three Persons,
One God ever bless'd ;
As it has been, now is,
and always shall be.

H Y M N S.

V E N I C R E A T O R.

[Second Metre.]

COME, Holy Ghost ; Creator, come ;
 Inspire the Souls of thine,
 Till ev'ry Heart which Thou hast made,
 is fill'd with Grace Divine.
 Thou art the Comforter, the Gift
 of God, and Fire of Love ;
 The everlasting Spring of Joy,
 and Unction from above.
 Thy Gifts are manifold, Thou writ'st
 God's Laws in each true Heart ;
 The Promise of the Father, Thou
 dost heav'nly Speech impart.
 Enlighten our dark Souls, till they
 thy sacred Love embrace ;
 Assist our Minds, by Nature frail,
 with thy celestial Grace.
 Drive far from us the mortal Foe,
 and give us Peace within ;
 That, by thy Guidance blefs'd, we may
 escape the Snares of Sin.
 Teach us the Father to confess,
 and Son from Death reviv'd ;
 And with them both, thee, Holy Ghost,
 who art from both deriv'd,
 With Thee, O Father, therefore may
 the Son from Death restor'd,
 And sacred Comforter, one God,
 devoutly be ador'd :
 As in all Ages heretofore
 has constantly been done,
 As now it is, and shall be so,
 when Time his Course has run.

SONG of the ANGELS at the Nativity
of our Blessed SAVIOUR.

Luke II. from Ver. 8. to Ver. 15.

WHILE Shepherds watch'd their Flock by
all seated on the Ground [Night,
The Angel of the Lord came down,
and Glory shone around.

- “ Fear not,” said he, (for mighty Dread
had seiz'd their troubled Mind);
- “ Glad Tidings of great Joy I bring
“ to you, and all Mankind.
- “ To you, in *David's* Town, this Day
“ is born, of *David's* Line,
- “ The Saviour, who is Christ the Lord,
“ and this shall be the Sign :
- “ The heav'nly Babe you there shall find
“ to human View display'd,
- “ All meanly wrapt in Swathing-bands,
“ and in a Manger laid.”

Thus spake the Seraph, and forthwith
appear'd a shining Throng
Of Angels, praising God, and thus
address their joyful Song :

- “ All Glory be to God on high,
“ and to the Earth be Peace :
- “ Good-will, henceforth, from Heav'n to Men,
“ begin and never cease.”

For E A S T E R - D A Y .

[First Hymn.]

* SINCE Christ, our Passover, is slain
 a Sacrifice for all ;
 Let all with thankful Hearts agree
 to keep the Festival :

Not with the Leaven, as of old,
 of Sin and Malice fed ;
 But with unfeign'd Sincerity,
 and Truth's unleaven'd Bread.

† Christ being rais'd by Pow'r Divine,
 and rescu'd from the Grave,
 Shall die no more, Death shall on him
 no more Dominion have.

‡ For that He dy'd, 'twas for our Sins
 He once vouchsaf'd to die :
 But that he lives, he lives to God,
 for all Eternity.

|| So count yourselves as dead to Sin,
 but graciously restor'd,
 And made, henceforth, alive to God,
 through Jesus Christ our Lord.

To Father, Son, and Holy Ghost,
 the God whom we adore,
 Be Glory, as it was, is now,
 and shall be evermore.

* 1 Cor. v. 7. † Rom. vi. 9. ‡ ib. v. 10. || ib. v. 11.

For E A S T E R - D A Y .

[Second Hymn.]

* C HRIST from the Dead is rais'd, and made
 the First-fruits of the Tomb;
 For as by Man came Death, by Man
 did Resurrection come.

† For as in *Adam* all Mankind
 did Guilt and Death derive;
 So by the Righteousness of Christ
 shall all be made alive.

‡ If then ye risen are with Christ,
 seek only how to get
 The Things that are above, where Christ
 at God's Right-hand is set.

To Father, Son, and Holy Ghost,
 the God whom we adore,
 Be Glory, as it was, is now,
 and shall be evermore.

* 1 Cor. xv. 20, 21.

† ibid.

‡ Col. iii. 1.

A N

ALPHABETICAL TABLE,

Shewing how to find any PSALM by its Beginning.

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DIRECTIONS

ABOUT THE
TUNES and MEASURES.

ALL Psalms of this Version in the *common Measures* of Eights and Sixes, (that is, where the first and third Lines of the single Stanza consist of eight Syllables each, the second and fourth Lines of six Syllables each) may be sung to any of the most usual Tunes, *viz.* *York-Tune*, *Windfor-Tune*, *St. David's*, *Litchfield*, *Canterbury*, *Martyrs*, *Southwell*, *St. Mary's*, alias *Hackney-Tune*, &c.

As the Old 25th Psalm, may be sung the New 25, 31, 67, 130.

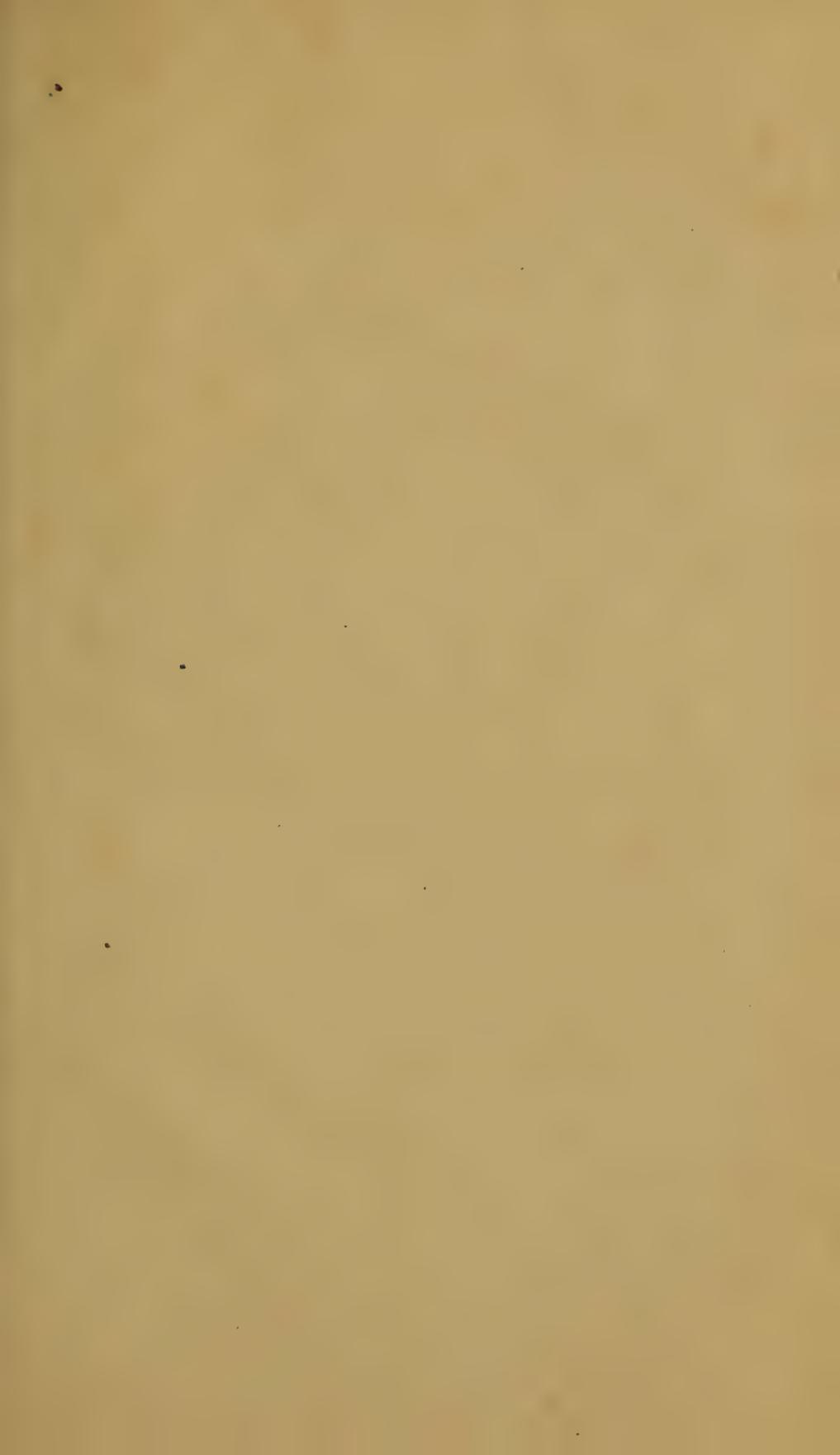
As the Old 113, the 37, 46, 50, 63, 76, 91, 100, 113, 120.

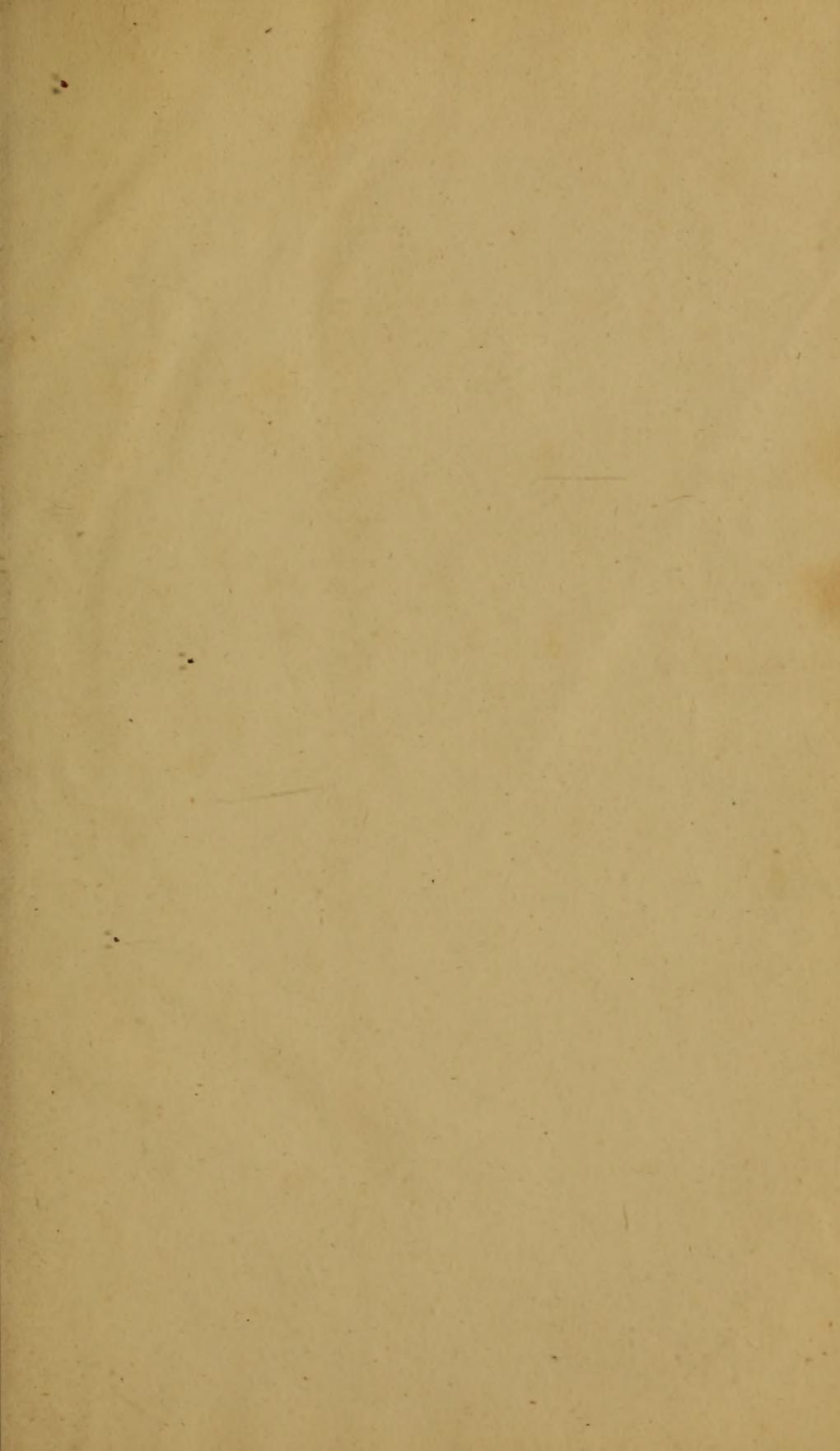
As the Old 148, the 136, 140.

As the Old 104, the 149.

The Psalms in this Version of four Lines in a single Stanza, and eight Syllables in each Line (if Psalms of Praise or Chearfulness) may properly be sung as the Old 100 Psalm, or to the Tune of the Old 125 Psalm, Second Metre.

The Penitential or Mournful Psalms, in the same Measure, may be sung as the Old 51st Psalm.







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